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The Christian East

CHRONICLE AND CAUSERIE.

IN regard to the recent House of Commons second reading of the Bill for the Fixation of Easter, a note of warning as to the Orthodox attitude needs to be struck. It is quite true, as speakers during the debate adduced and as has been stated in debates in the Church Assembly and by writers in magazines, etc., that the Œcumenical Patriarchate expressed itself in 1921 as ready to consider any formal scheme of Paschal fixation if, when proposed by the League of Nations, agreement can be reached thereupon by the other Churches. It is also true that the Pan-Orthodox Conference held at Constantinople in 1923 endorsed that guarded reference. But the Œcumenical Patriarchate was very careful to safeguard itself from pledging itself to Paschal fixation in principle and, while it did no more than endorse what the Locum Tenens of the Œcumenical Throne had already written in 1921, the Pan-Orthodox Conference was not representative of all the Orthodox Churches. In consequence by practically general agreement its recommendations have been treated as to be held over for the consideration of an Œcumenical Council of the whole Orthodox Church, or at least for that of a Pro-Synod consisting of representatives of all the Orthodox Churches.

Moreover, the reform by which the Pan-Orthodox Conference definitely recommended that the Orthodox should at once abandon the Old Style Kalendar and adopt a Kalendar that is practically indistinguishable from the Gregorian, is a matter of acute controversy in the Orthodox Church. Some Churches such as those of Constantinople, Greece and Cyprus have accepted it. Others, such as Jerusalem have categorically refused to do so and others such as the Serbian, have suspended their decision. In this matter, especially, it is urged that no change can or ought to be made until an Orthodox Œcumenical Council, or pending it, a Pro-Synod is held. Whatever force that contention may have in regard to a change from the Julian Kalendar to the New Style is, necessarily, vastly greater in regard to Paschal fixation. The incidence of Easter is, of course, regulated by a decree of the First Council of Nicæa and for the Orthodox that which an Œcumenical Council has decreed can only be amended by the decree of an Œcumenical

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Council or its equivalent. Accordingly, to build castles in Spain is a foolish pastime and those who are red-hot for Paschal fixation would be sensible if they realized that the conversion of the Orthodox to that project is an undertaking which as yet has hardly been enterprised.

The following quotation from the *Messager d'Athènes* of the 25th February is well worthy of the consideration of those who are engaged in this matter:

(1) Par la manière dont la résolution est formulée, on voit que le projet de loi ne prévoit pas également le changement du système chronologique. La Commission de la S.d.N. n'a pas séparé, à ce que nous savons, la question de la fixation de la date pascale du nouvel arrangement des mois. Si nous acceptons l'année comprenant 13 mois de 28 jours, avec un jour anonyme à la fin ou deux jours dans les bissextiles, nous pourrons avoir une date pascale fixée dans l'année. Mais si nous conservons le calendrier actuel la date pascale reste encore mobile, entre des limites très serrées. D'où la formule 'le dimanche qui suit immédiatement le second samedi du mois d'avril.' Si, en effet, le 1er avril tombe un samedi, celui-ci sera le premier du mois et la fête de Pâques sera célébrée le 8 avril; mais si le 1er avril tombe un dimanche, la date pascale sera le dimanche 15 avril. De sorte que la date pascale oscille entre le 8 et le 15 avril, au lieu des 22 mars et 25 avril actuels. Pour connaître d'avance le jour de la semaine où tombera le 1er avril, ou plus simplement le 1er janvier (car du 1er janvier au 1er avril inclusivément nous avons 91 jours, soit exactement 13 semaines) nous ajoutons au nombre de l'année précédente son quart et nous divisons la somme par 7, le reste de la division donne le jour de la semaine, ou étant un samedi et 6 un vendredi. Ainsi le 1er janvier 1929 sera un samedi et 1er avril un vendredi. Donc la date pascale anglaise sera le 10 avril.

(2) Si l'Angleterre impose immédiatement cette loi avant que la decision de la S.d.N. soit acceptée par toutes les Eglises et tous les Etats, elle commettra la faute qui fut commise par le pape Grégoire en 1582. Car elle portera atteinte à l'unanimité de la célébration de la fête par tous les Chrétiens, non-Orthodoxes tandis que l'esprit du Concile de Nicée exigeait péremptoirement et uniquement la simultanéité de la célébration de cette fête par tous les Chrétiens. C'est en cela que consiste la vertu de la réforme apportée dernièrement en Grèce. Les Orthodoxes ayant rejeté la réforme introduite par Grégoire au XVIe siècle comme contraire au Concile de Nicée, nous avons fait notre devoir. D'ailleurs en ces temps-là nous avions un grand intérêt national de nous différencier des Latins;

c'était une question de vie ou de mort pour notre race. Mais aujourd'hui où nous sommes libres et où nous n'avons rien à craindre de la part des Latins, nous avons fait preuve de noblesse et d'amour pour l'entente universelle en acceptant le calendrier grégorien et non pas la réforme grégorienne, puisque nous avons conservé notre règle pascale, et en rapportant nos fêtes fixées au nouveau calendrier. Parce que, de cette manière, nous avons remédié dans une grande mesure aux conséquences de la faute du pape Grégoire. Cette faute consistait en ce que, ayant fait sa réforme sans obtenir préalablement le consentement des autres Eglises chrétiennes, il a rompu l'unanimité de la célébration de la fête pascale pour toute la chrétienté, ainsi que celle des fêtes fixées. L'Angleterre, appliquant seule la décision de la S.d.N. vient ajouter à la confusion.

THAT which we sow, we must also reap. Our clubmen legislators were well satisfied in 1922 to acclaim the irredentism of Turkish Nationalism and it is by their moral support even more than by the unhappy Royalist-Venizelist antipathies, which rather than military skill allowed the Kemalist hordes to sack Christian Smyrna with a holocaust, that the Angora Government has been enabled to extirpate Christianity from the Anatolian homelands and to impose impotence and inactiviey upon the Œcumenical Patriarchate. The result has been that when in 1925 the Patriarchate initiated the steps necessary for the convening of an Orthodox Œcumenical Council, Mustapha Kemal Pasha Ghazi vetoed its doing so and that again when in 1925 it proceeded to suggest the setting up of a Pro-Synod at Mt. Athos to deal with pressing problems such as that of Kalendar reform, the Turkish Police bade it drop the project on the pain of expulsion. If the Orthodox Church cannot consider the Fixation of Easter, the rest of Europe must not blame it but must thank its own statesmen. Perhaps, when the fact is appreciated in Paris that the Orthodox consideration of the matter *must* be postponed until an Orthodox Œcumenical Council is permitted by the Turks, European opinion and the Society of Nations will wake up and make an effort that the liberty of action guaranteed the Patriarchate by the Treaty of Lausanne is no longer denied.

The way in which that Treaty is reduced by the Turks to a scrap of paper is illustrated by the furious campaign now being waged by the Kemalist press, *e.g.* by the *Vakit* and *Djoumhouriet*, for the prohibition of the Consecration of Chrism announced by the Patriarchate as to take place on this coming Maunday Thursday. The

slogan which that Press is adopting is that under cover of soliciting subscriptions for the cost of the Ceremony, the Patriarchate is collecting money wherewith to buy gunboats to be employed by Greece in a war of revenge! Of course, that is absurd. The fact is that for many hundred years the Consecration of Chrism has been something of a Pan-Orthodox Ceremony, and that therefore the Kemalist hates it. We shall hope to describe its details in our next issue. Meanwhile it will be of interest to say here that as far back, at least, as century 13, the Orthodox Chrism, which in earlier days had consisted only of oil and balsam of Gilead had come to include no less than forty ingredients, *viz:* mainly oleaginous balsams, and also that the ritual and ceremony of its consecration had been elaborated with a truly Byzantine wealth of splendour and detail. As to how it came about that while both imposition of hands and unction with Chrism were employed in the primitive Church for Confirmation, that Sacrament came to be ministered by priests through unction with Chrism alone is obscure. By the sixth century, however, not only had that long been the rule, but Metropolitans, etc. consecrated it for their provinces and the right of its consecration was beginning to be symbolic of jurisdiction. By the 13th century, while the fact was never taken to imply a canonical right as of jurisdiction, the Œcumenical Patriarch had come to consecrate Chrism not only for the Constantinople Patriarchate, which then included Russia, but for the whole Orthodox Church. Undoubtedly that development is to be explained by the craving to realize their solidarity and citizenship in the transcendental Nationality of the Church which was felt by the Orthodox in the Patriarchates of Alexandria, Antioch and Jerusalem. No matter how remote and illiterate, an Orthodox *rayah* in an Egyptian or Syrian village knew all about the Chrism with which he had been confirmed and felt some comfort in his helotage to Islam when he reflected that by that symbol he had been brought into actual if mediated contact with the chief pastor of his Church, whose throne was under the dome of St. Sophia the very metropolis of Christendom—for so Justinian built it to be—in far away New Rome, that wonderful Mother City of the Christian Empire. Accordingly the Consecration of Chrism was developed into a Pan-Orthodox Ceremony and a symbol of Orthodox Unity, for until the 19th century all Orthodox *rayah* still thought of themselves as "Romans," of a supra-racial "Roman" unity. As such it was undoubtedly one of those romantic *imponderabilia* which enabled the Orthodox to survive. After Sultan Selim's assumption of the Khalifate in the 16th century had brought the other Patriarchates into the Turkish Empire the Œcumenical Patriarch became head of the whole Roman *millet i.e.* of all Orthodox *rayah*, and the significance of his Consecration of Chrism was intensified. Russia having become a Pat-

riarchate in 1587 and the Tsars professing as heirs of the Byzantine Cæsars the call to restore the Empire, Chrism began in the 17th century to be consecrated every two years in Moscow with great splendour and late in the 19th century the Rumanian Church took to consecrating its own Chrism. Otherwise the Consecration of Chrism went on at Constantinople until the Great War as a Pan-Orthodox Ceremony. Its being held at the interval of ten years made it a long-looked-for event which was emphasized by the sending out of encyclicals to the other Churches notifying them of its imminence, and asking them to send representatives to it, to collect money for its cost or to provide some of its ingredients. Beginning on Holy Tuesday the ceremonies of its commixture, boiling and hallowing lasted till Maundy Thursday on which day the Greeks have a tradition that after the Last Supper Christ consecrated Chrism. Its theatre was the great court before the Patriarchal Church in the Phanar. The last Consecration of Chrism in Constantinople took place in 1912. The afflictions of the Œcumenical Patriarchate prevented the ceremony in 1922 and since then possibly for reasons of emergency, some Churches such as the Patriarchate of Jerusalem have consecrated Chrism for themselves and for other Churches. We must wait and see whether the Turks permit the ceremony to take place at Constantinople on April 5. If it does, it will preserve its traditional characteristics and will be of its ancient significance. Already the Orthodox *fellahin* of Egypt, for example, are scraping up money with which to buy the balsam, to furnish which is their ancient privilege.

A second Conference of Russian and English students at the Retreat House, St. Albans, in January of this year was perhaps even more successful than the first. Certainly it proved that the inspiration so vividly felt at that first Conference was no mere flash in the pan. It seems clear now that the line of such Conferences will continue (the next is already fixed for April 1929) and become a most valuable agency for the growth of mutual knowledge and appreciation. This year there were about 40 British members of the Conference and about 30 Russian, the bulk of them in both cases, of course, being students of both sexes. Among the seniors who took part in the Conference were the Bishop of Truro, Dr. Gore, Canon Tatlow, The Principal of Cuddesdon, the Principal of Wycliffe Hall and the Revd. F. H. Brabant, Professor Bulgakov and Professor Besobrasov came over with the contingent from the Russian Academy in Paris, and Arseniev and Fr. Behr were also present. The General Subject of the Conference was "The Nature of the Kingdom of God," and the programme followed closely the lines of which the experience of the preceding year had proved the value, and was designed

to promote fellowship in both thought and worship. Whoever was responsible for the English translations of parts of the Russian services made a most useful contribution to the work of the Conference. This second Conference produced a concrete outcome in the formation of the "Fellowship of St. Alban and St. Sergius," membership of which is open to those who have attended the Conferences, for the purpose of crystallising and carrying forward in more definite forms the very real experience of fellowship which had been already achieved. All who have at heart the growth of closer intercourse between the English and Russian Churches will regard this new movement in that direction with every satisfaction and good wish.

The Revd. G. Napier Whittingham writes that a friendly correspondent has drawn his attention to an inaccuracy in his article on the Anglo-Catholic Pilgrimage which appeared in our last issue. It was there stated that the Archbishop of Athens told the writer that the canonization of the Œcumenical Patriarch Gregory V. "was the only official canonization by the Orthodox Church since the division of Eastern and Western Christendom." The misunderstanding of the Archbishop's words may have been due to the different implications which the words "official canonization" may convey in Eastern and Western Christendom. But there have certainly been many names added to the Kalendars of Orthodox Churches since the year 1054.

It will be remembered that the Catholicos of Georgia, Ambrosios who made his courageous appeal to the Genoa Conference on behalf of his Church and nation and who for a long while languished in prison during the persecution of the Church of Georgia, died about a year ago. The new Catholicos Christopher, was formerly Archbishop of Abcharien, and has a great reputation as a preacher. The following is his "enthronistic."

Enthronistic Epistle of the newly-elected CATHOLICOS OF GEORGIA to the Patriarch of Constantinople.

Most Holy and Most Blessed Father,

The Orthodox autokephalous Church of Georgia has suffered a severe loss during the current year. The Catholicos Patriarch of Georgia, the most beloved Ambrosios, fell asleep in the Lord on March 9th. The local Synod of the Georgian Church which met in Tiflis, elected my Humility as Catholicos Patriarch of all Georgia. On assuming the duties of the command laid upon me by the Divine will, with fear and trembling but with firm conviction of the Divine aid, I beseech you that you will assist me by your holy prayers, that the Lord God will help me to fulfil the duties of the

ministry of the Orthodox Church, at the prayers of the most spotless Mother of God and of all the Saints. In this hope I present my respects to your All-Holiness, with prayers and supplications that the Lord will lengthen the days of your life to the benefit of the One Orthodox Catholic Church, of which the autokephalous Orthodox Church of Georgia (Iberia) has been from ancient times an independent member.

In Tiflis, August 6th, 1927.

CHRISTOPHER,
Patriarch Catholicos of All Georgia,
Archbishop of Mtzkhet and Tiflis.

To His All-Holiness BASIL III., Œcumenical Patriarch and Archbishop of Constantinople, New Rome.

Reply of the Patriarch BASIL to the CATHOLICOS.

Most blessed Archbishop of Mtzkhet and Tiflis and all Iberia, very beloved and greatly desired brother and fellow-minister with our Mediocrity in Christ our God, Lord Christopher, embracing your august Beatitude in brotherly wise in the Lord, we salute you most sweetly.

We have gladly received and read with our holy and sacred Synod the letters of your Beatitude of the sixth day of the past month of August, in which you announce to us your election in due order and elevation to the supreme Throne of the Holy Church of Iberia, widowed through the death in the month of March of the ever-memorable Catholicos of Iberia, Ambrosios. In making plain the sincere joy which we feel at the good news of the auspicious settlement—with the blessing of God—of the affairs of your beloved Church of Iberia, with which our Church has always been united in bonds of love and sympathy, and at the election of your august Beatitude, we proceed, through our brotherly letter to reply, to congratulate your Beatitude warmly, and at the same time, to pray with all our soul that the Lord may strengthen you in the fulfilment of the lofty command which you have undertaken and may prosper your labours and efforts for the Holy Church there and for the pious Iberian people. Yet again embracing you in the Lord, we remain with love,

Your august Beatitude's beloved Brother in Christ,
BASIL of Constantinople.

Sept. 16th, 1927.

A similar enthronistic epistle was sent to the Patriarch of Alexandria. *Orthodoxia*, which prints the two letters given above adds a note to the effect that the question of the absolute autokephaly of the Georgian Church, and her place in the list of autokephalous Churches, properly belongs to the forthcoming Pro-Synod.

A PERSONAL DEMENTI IN REGARD TO THE JERUSALEM REPORT.

ON its publication in the autumn of 1926 the Report of Sir Anton Bertram's Commission upon the Constitution of the Pat riarchate of Jerusalem and its Arabophone question had a favourable reception. The *Church Times*, for example, published a long sympathetic summary of it, and I think that I was the only person who, in print, both combatted it for its scope and its recommendations and criticized its purview, procedure and *personnel*. To develop the criticism which I advanced is beyond my present purpose. In brief, that criticism was based (*a*) on the inadequacy of a Commission consisting of two persons to consider and advise upon an institution of the antiquity and world-importance of the Jerusalem Patriarchate, (*b*) on its restriction of its purview to the purely pastoral function of the Patriarchate, (*c*) on its refusing to consider it as a major institution of the Whole Orthodox Church, existing primarily as the trustee of the Orthodox Church to safeguard the Holy Places, (*d*) on its failure to invite expert historical advice as to its essentially Hellenic character, (*e*) on its failure to invite and receive the evidence of the other autokephalous Churches, (*f*) on its publishing strictures upon the clergy of the Patriarchate without publishing and apparently without having tested the evidence on which it made them, (*g*) and finally upon its having advised the Mandatory Government of Palestine to make forcible intervention in the spirituality of the Patriarchate.

To the principles which dictated that criticism I remain constant, and my constancy to them is reinforced by the fact that the Syrian question in the Alexandrian Patriarchate which *mutatis mutandis* is the same as the Arabophone question in the Jerusalem Patriarchate has been settled amicably and logically without Government intervention—a happy issue which would appear to have been greatly helped by that modification of the claims of the Egyptian Syrian Orthodox from unreasonableness to reasonableness which has followed the pigeon-holing of the Bertram Report. If Lord Plumer had authorized pressure upon the Jerusalem Patriarchate as recommended by the Commission, undoubtedly the Arabophone demands in Palestine would have been pressed at their maximum and the disaster of further violent controversy in which the Mandatory Government would have appeared to be committed to forceful intervention in the spirituality of the Patriarchate, might have been expected to have ensued.

As I have said, events have confirmed the opinion which I expressed in 1926, and if I refer to it here it is because in its issue of 4th February, 1928, *Ekklesia*, the most important ecclesiastical organ in Athens, misinterpreted a sentence in my article upon the Tenth Anniversary

of the Liberation of Jerusalem in the *Church Times* of December 9th, 1927, and assumed that I had "adopted the opinions which I had formally combatted." This article has inspired similar articles not only in other ecclesiastical organs but in the *Messager d'Athènes* and other secular journals in the Near East, and I am accordingly grateful for my fellow-editor's consent that I should publish this *démenti* in the *Christian East* and hope that it may be copied widely in Orthodox and other Near Eastern papers.

JOHN A. DOUGLAS.

THE ORTHODOX DELEGATION AT LAUSANNE AND ITS DECLARATION.

By the METROPOLITAN OF THYATIRA.

IN the last number of the *Christian East* the Right Reverend the Bishop of Gloucester, Dr. Headlam, in examining the attitude of the Orthodox delegation at Lausanne made certain criticisms which invite the comments which we make below.

As, however, Dr. Headlam prefaces these criticisms with some remarks about the whole work of the Lausanne Conference, we have thought it necessary that we should deal, in our comments, with these latter remarks first of all.

I.

The Right Revd. Bishop attributes the spirit of brotherhood which informed that Conference, among other causes, to agreement among the representatives of the different Churches upon the First Report, the "Message of the Church"—that is, the Gospel. He holds that the Incarnation and Redemption through Jesus Christ, which are proclaimed in that Message, constitute the basic doctrine on which the Christian World must be united, and that all other things must be considered as of secondary importance. We do not call in question the importance attaching to this doctrine, as to the whole will and disposition of God with regard to Redemption, an importance which, among the ancient Fathers, has been recognized and emphasized by Athanasius especially, but we do think that the Right Revd. Bishop rather overlooks the importance of other doctrinal truths also. For even if the creed of Nicæa-Constantinople be taken as the basis of Reunion, as the Right Revd. Bishop desires it to be taken, it must be admitted that in it there are included other and most important truths which constituted the essential expression of Faith of the ancient Christian Church—and of these truths the chief is the doctrine of the Holy Trinity.

Furthermore, the Right Revd. Bishop knows that the Creeds, and even the most essential, which have been preserved or are recorded as having been in use by the most ancient writers, such as Tertullian and Irenæus, are Trinitarian. I should like, at this point, to add something further, which the Right Revd. Bishop does not, perhaps, remember. If the Report on the Message of the Church, i.e. The Gospel, assumed the form in which it was received by the Conference; if, that is to say, every trace of adoptionism was removed, and everything was added that was necessary, in order that Faith in the Divinity of Christ and, thereby, Faith in the Holy Spirit might be safeguarded, that is due, in the first place, to the stand made by the Archbishop of Dublin, and, in the second, to the relative comments and arguments of the Orthodox Delegation, which were accepted by the writer of the Message, Professor Deissman.

II.

The Orthodox Delegation considers itself much flattered by the very friendly criticisms of itself as a whole and of its constituent members, as also by the recognition of the small services which, by its support of historical traditions, it rendered towards preserving the balance between the theological opinions put forward at the Conference.

But the Right Revd. Bishop finds the Orthodox Declaration neither (1) important nor (2) significant.

(*a*) The Orthodox did not make this Declaration for the purpose of diverting the current of opinion in the direction of their own conception of Reunion. As they pointed out in the Declaration itself, as a result of the discussions in public and, especially, in the Committees, they formed the opinion that the manner in which efforts were being made, in order that Churches, differing on the most essential points, might appear to be in agreement, was not in keeping with their own conception of the objects of a Conference whose further purpose was the Reunion of the Churches. The Orthodox left, we think, no room for doubt that the motive that led them to submit their Declaration was not any other than their Orthodox religious conscience.

For that reason, none of the Orthodox delegation, as far as we know, expressed an opinion, either by word of mouth or in writing, as to this or that effect of their Declaration upon the Conference. We Orthodox console ourselves with the thought that the religious uneasiness which we felt was not felt by us alone; for both the Lutherans and the Calvinists made parallel, though quite independent, Declarations. We greatly appreciate also the fact that the Right Revd. President, Bishop Brent, as also

the Deputy Chairman, Dr. Garvie, characterized the Orthodox Declaration as an expression of the Orthodox delegation's religious convictions.

(*b*) We do not know who were the Orthodox who informed the Right Revd. Bishop of what went on behind the scenes as regards the Orthodox Declaration. We fear, however, that he either received an inaccurate account or misunderstood what he was told. Serious divisions did not exist among the Orthodox, since, in the Orthodox Church, such divisions neither exist nor can be imagined as existing, as, for instance, they exist in the Church of England with its different schools of thought, and with the complete freedom prevailing in Protestant circles. The differences in attitude were these :—Among the Orthodox representatives there were some pessimists, who entertained little hope of the success of the Conference, and who would have liked to see the Orthodox delegation withdraw from, and take no further part in, it. Others, while recognizing that the trend of the Conference was not entirely as they would have wished it to be, insisted that it was necessary to continue in their co-operation and to explain the Orthodox point of view—in public and in the Committees. A few finally held the view that by voting for the decisions which would be taken by the Conference, they would be compromising the Churches which they were representing. For it is well known that the idea that the Reports be only received, and not accepted, by the Conference prevailed later, and our attitude was not without effect in bringing about this decision. After repeated deliberations, they came to the unanimous decision to submit a common Declaration signed by all, and to continue to take part, as before, in the work of the Conference and to set out the Orthodox views, whenever the occasion demanded it. The only point on which there was a division of opinion was whether the Orthodox should, or should not, vote for the Reports of the Conference. One section thought that the first three Reports, and especially the Message of the Church, the Gospel, should be voted for, as soon as the alterations put forward by the Orthodox had been accepted; another section maintained that any distinction between the Reports would lessen the significance of the Declaration, which refers to the whole work of the Conference, and that, in spite of the close adjustment of the first Report to the principles of the Orthodox conception, it was not even so, entirely free from criticism. This division of opinion was removed when a common agreement was arrived at that the Orthodox should vote for the first, but abstain from voting for the remaining Reports.

It is, however, incorrect to say that the fear lest any concession whatsoever should meet with opposition on the part of the laity exercised any influence on the Orthodox representatives. Still

more incorrect is it to say that the laity in Greece is in continual strife with the clergy on the grounds that the latter are compromising the faith. The recent alteration in the Kalendar in Greece inevitably affected certain narrow-minded sections, who attributed more than the warranted significance to such alteration. The vast majority, however, of the laity willingly recognized and accepted the alteration.

In other Churches, moreover, there have been precedents where a section of the laity insistently clamoured for the return of "their eleven days," and these precedents make us believe that the insignificant opposition manifesting itself in some parts of Greece will very shortly disappear.

III.

We come now to the criticism of the Declaration itself.

(1) The Right Revd. Bishop thinks that Reunion of the Churches is only possible when the Churches taking part in a Conference are disposed to recognize that in some things they themselves are right and in others other Churches, and are prepared to accept only what is believed to be essential.

The Orthodox, by their Declaration, did not wish to shut the door against every attempt towards Reunion with other Churches, but they considered it a point of conscience to declare plainly how the Orthodox Church understands the possibility of Reunion, or rather, what is the fundamental dogmatic basis of Reunion from the Orthodox point of view. This dogmatic basis is that of the whole Church before the Schism, from which, it is the boast of the Orthodox Church, as existing to-day, that it has not, on any essential point, departed.

At the Congresses of Bonn this common basis was recognized as a condition of Reunion, not only by the Orthodox and the Old Catholics, but also by the Anglicans. If, therefore, other Churches propose as a common basis of Reunion their dogmatic systems in their entirety, as existing at present (*e.g.* among Roman Catholics, Baptists, Lutherans), they have, admittedly, a perfect right to do so, but the remaining Churches have a perfect right also either to abstain from, or to take part in any such Conference.

But the Orthodox did not do anything of the kind. To be assured of this, one has but to read the introductory speech of the Metropolitan of Thyatira, "The Call to Unity."

In the next place, we should like to put this question to the Right Revd. Bishop. Is the conclusion to which he comes a sound one that since more than one Church makes the same claim for itself it is not possible for one of those Churches to be in the right, but all must, undoubtedly, be in the wrong? That theologians of

other Churches have come to this conclusion, that truth exists in none of the Churches now surviving, in that each one of them has mixed truth with error, we have known well for a long time. But that this is the conviction of many Orthodox theologians, we learn for the first time from the disclosures made by the Right Revd. Bishop. We can give this assurance that every Orthodox—provided he be not merely outwardly a member of the Orthodox Church—believes that the truths which Our Lord revealed to his disciples when he promised to remain with them for ever and to send them the Holy Spirit to guide them in all truth, remain uncorrupted in the Orthodox Church. Why then, should we not conclude that it is possible that out of all who maintain that they themselves are in the right, one only actually is in the right, rather than be compelled to admit that all are in the wrong, which is the conclusion of the Right Revd. Bishop?

(2) Let us now pass on to the common basis which is universally recognized as being necessary in any Reunion of the Churches. The point about which we are at variance is this: The Œcumenical Creed of Nicæa-Constantinople is not the sole necessary confession of faith according to the Orthodox, as the Right Revd. Bishop seems to imagine; there are other canons and decisions of subsequent Œcumenical Synods which no Orthodox ever held to be of secondary importance or mere "expositiones fidei." What justifies us in holding the Creed of Nicæa-Constantinople to be the Faith, but the Canons and decisions of the other Œcumenical Synods to be simply "theology?" If one were to accept this ruling, would one not be in danger of eventually coming to consider even the Creed of Nicæa-Constantinople as merely "theology?" On the other hand, since it is recognized that the basis of the Nicæa-Constantinople Creed was, in early and later times, a Baptismal Creed developed in respect of the Church's teaching with regard to the Son, and later with regard to the Holy Spirit, why should the essence of that Creed be considered as centring round the Incarnation and Redemption, since this Creed, as every Creed characteristic of the Christian Faith, has as its principal subject the Faith in the Holy Trinity?

(3) But what is surprising is that the Right Revd. Bishop denies the right of the Orthodox to consider as a common basis of Faith anything other than the Creed of Nicæa-Constantinople, in conformity with the exposition of Faith of the 4th Œcumenical Synod in Chalcedon. Doubtless, if we were living in the 5th century we should confine ourselves to that Creed as containing everything that constitutes a bond of Reunion in the Faith. But the appearance of heresies after the preparation of that Creed made it necessary for the decisions of the Œcumenical Synods also to serve as Canons of Faith. Were not the Monophysites excluded from

communion with the Church for refusing to accept the decisions of the 4th Œcumenical Synods of Chalcedon? And does not this exclusion mean that the acceptance of the Nicæa-Constantinople Creed is not, in itself, enough for a person to be a member of the Church, but that there must be accepted also the decisions of the 4th and subsequent Œcumenical Synods?

It is somewhat astonishing that the Right Revd. Bishop should compare the later Confessions of the Lutherans, with the decisions of the Œcumenical Synods; at the most a comparison might be made between the Lutheran Confessions and the Confessions of the Orthodox Church in the 17th century.

We admit ourselves that a freedom of opinion may exist between theologians before an official decision in the matter of some truth, as was the case between Chrysostom and Augustine, and that those holding differing opinions continue to be Orthodox. But we hold that once a decision has been made by the Church, they cease to be Orthodox if they do not comply with such decision.

(4) We also distinguish, as does the Right Revd. Bishop, between theological exposition and the underlying Faith. But the Faith and the exposition of Faith are so closely allied that only when one accepts the true theological exposition of the Faith is one in touch with the truth of the Faith. The fundamental basis of Faith to the Orthodox is the Content of the Divine Revelation, as it survives in the Holy Gospel and in the Apostolic Tradition, and as expressed by the seven Œcumenical Synods and believed in the first eight centuries by the undivided Church. The assertion frequently made, that the fundamental basis is the dogmas of the Incarnation and Redemption alone, and that the remaining dogmas are thereby applications of the Faith to the needs and thoughts of a particular generation, has perhaps some correspondence with protestant ways of thought, but certainly has none with the spirit of the ancient united Church, nor, consequently, with that of the present-day Orthodox Church.

The Orthodox Church accepts to-day, as it accepted in ancient times, theologoumena or theological opinions upon subjects of which there is no testimony in the Holy Gospel or in the Apostolic Tradition. But no Orthodox has imagined that dogmas established by decisions of Œcumenical Synods, could be characterized as mere theological opinions.

The Right Revd. Bishop considers it inconsequent that the Orthodox should accept seven mysteries, whereas the seven Œcumenical Synods—from which their Church takes its name—do not accept so many. This apparent inconsequence is immediately explained if it be borne in mind that the Orthodox, as we said above, do not confine their faith only to the decisions of the seven Œcumenical Synods, but extend it to the whole content of the

Divine Revelation, as it was believed in the ancient undivided Church. Belief in the number, as well as in the nature and effects of the mysteries, does not derive from imitation of Rome, as the Right Revd. Bishop thinks, but is based on the practice and tradition of the Orthodox Church.

We have no knowledge, moreover, of the points in which the Russian Orthodox Church differs from the Greek, unless it be on those which are considered insignificant, as having no relation to the essentials of the mysteries.

At Lausanne the Orthodox did not suggest that their teaching on the mysteries would not admit of discussion; they limited themselves to showing that no practical benefit can come from agreement among the Churches as to the necessity of the mysteries, when there exist among them such immense divergences as to the most essential points of the mysteries.

(5) The Declaration made by the Orthodox did not touch upon the historical examination of the method of establishment of the three grades of Bishop, Presbyter and Deacon, but merely points out that, just as it was Christ's wish that there should exist ecclesiastical officers, so also was it his wish that such officers should be in three Grades. The Right Revd. Bishop inclines to the view that the three Grades exist in the Church not *jure divino* but *jure ecclesiastico*. But, if such be the case, he must admit that the office of bishop is not absolutely essential, and that Church matters might have been directed in other ways, as *e.g.* among the Presbyterians. But is the Orthodox proposal untenable? We shall confine ourselves to pointing out that the ancient Church attributed the establishment of three Grades to Apostolic ordinance and action and excommunicated those who denied such ordinance. From an Orthodox point of view there is nothing surprising in the fact that in the Gospel there is no commandment of Our Lord to this effect, since this is not the only matter of Apostolic tradition not explicitly included in the Gospel. For those, however, who deny the significance of Apostolic Tradition, this particular point, as many others also, may be regarded as doubtful and as permitting one view or another.

(6) The Orthodox Declaration, necessarily short, but sufficiently explicit, does not aim either at concealing uncertainties or at confirming agreement; it aims simply at revealing the true and actual position of the Orthodox Church on the question of Reunion. The Orthodox do not think that, consequent on this Declaration, every Conference is superfluous, but they wished to make this clear, that, for them, compromise in matters of faith is impossible.

ECONOMY AND THE COMMUNION AT BELGRAD.

By Canon J. A. Douglas, PH.D.

A TELEGRAM in the *Daily Telegraph* of December 27th last announced that on Christmas Day the Patriarch of Serbia, his Beatitude the Vladiko Dmitri, had welcomed several members of the British and American colonies in Belgrad to his Cathedral in that city, and in the presence of a large congregation had administered the Blessed Sacrament to them. Subsequent enquiry confirmed the statement and it appears (1) that his Beatitude not only invited eight Anglicans to communicate at the Liturgy which he celebrated in his Cathedral on our Christmas Day—the Serb Christmas is still according to the old kalendar—but (2) that he intentionally emphasized what he was doing by not having them communicated by a priest, as is usual when an Orthodox bishop celebrates, but by himself proceeding to the doors of the ikonostas and communicating them *with his own hands;* (3) that the Metropolitans Dositheos of Nisch and Ilarion of Gorni Karlowicz, the former of whom is very influential, assisted at the Liturgy in question.

The Anglicans so privileged were Dr. Dynelly Prince, the U.S.A. Minister to the Court of Jugo-Slavia, a fine Slavonic scholar and well known for his affection for the Serbian Church, Mrs. Prince, and Miss Fursey, his secretary, who are members of the American Episcopal Church, Mrs MacGittan, a member of the Canadian Church who was visiting them, Mr. and Mrs. Percy Sitters who have rendered great services to Serbia and her Church as Y.M.C.A. representatives in Belgrad, the Hon. MontagueWaldegrave, of the English Y.M.C.A., and Mr. Frank Steele. a tutor at the British Legation in Belgrad, the four last being members of the Church of England. No conditions whatever or credentials were required of those who were to communicate, except that they should be Anglicans and they were communicated in the Blessed Sacrament at the usual place in the Liturgy and after the Orthodox manner by intinction.

On accepting a Bible, inscribed with the signatures of the eight communicants on the Serb Christmas Day, January 7, 1928, from Dr. Prince and Mr. Sitters, the Patriarch was understood by them to say that he had consulted the Serbian Holy Synod prior to his action, which had been approved by it. As to whether his Beatitude *formally* consulted the Synod, no statement has been made. But the presence in the Cathedral of the synodal bishop mentioned above points at least to his approval.

This Christmas Communion at Belgrad is, of course, a very

noteworthy happening; for apart from the emphasis which it received through the Patriarch having himself administered the Blessed Sacrament, and that with his own hands, to those eight Anglicans, with the single possible exception mentioned below there exists no precedent of which we are aware for Anglicans not in complete isolation from Anglican clergy being admitted by competent authority to communion in an Orthodox Church.

In consequence, though we had heard as far back as September last that Dr. Dynelly Prince, hearing of the possibility of an isolated Anglican being admitted to Communion by the Metropolitan Barnabas of Sköplje, intended to ask the same privilege for himself, its being granted had appeared to us as extraordinarily unlikely.

It is the case, indeed, that a mistaken impression that Intercommunion exists between the Orthodox and Anglican Churches is widespread in England, but no better service to their friendship can be rendered than to correct it.

In fact, the Orthodox Church is as rigid upon the impossibility of her having Intercommunion with a Church which is not in Union with her, as is the Roman Catholic Church, and since her necessary condition for Union is full dogmatic agreement, it follows that as the Anglican Church is to-day, the Union of the two Churches and therefore their Intercommunion is at present not even on the horizon.

Moreover, all Orthodox theologians are unanimous upon the principle that, where two Churches are not in formal communion, their individual members cannot mutually be admitted to their sacramental administrations.

Of course, the impossible did not happen at Belgrad on Christmas Day.

As entrusted with the stewardship (*tamiouchos*) of the household of Christ, the Orthodox Church holds that she has the power of Economy (*oikonomia*) and that, by that power, she has authority and, where good reason exists, is indeed bound, to dispense with the strictness of the law.

Accordingly, while, as ought to be well known, unlike the Roman Church, which, of course, holds on principle that, however irregular, sacraments administered outside herself with the proper matter, form and minister, are valid *per se*, the Orthodox Church declares her inability to recognize as valid *per se* any sacrament whatever administered outside herself; at the same time she holds that, if she accepts such a sacrament, she makes it valid. Thus some Orthodox theologians, *e.g.* Professor Dyovouniotes of Athens, go so far as to say, that in her exercise of Economy the Orthodox Church could accept as valid an ordination administered without any of the canonical marks of validity and even

where the Apostolic Succession has been broken, *Hepta Mysteria*, *p*. 163.

It was in the exercise of Economy, therefore, that the Patriarch Dmitri invited Dr. Prince and his friends to communicate in his Cathedral on Christmas Day.

His doing so, however, has excited comment among the Orthodox for the following reasons:—

(I) Orthodox acts of Economy towards non-Orthodox individuals may be classified into two categories:

(*a*) towards those who accede to the Orthodox Church.
(*b*) towards those who do not accede to it.

The former may be exemplified by the facts that after having refused to accept Roman Baptism or Orders from 1629 to 1667 the Russian Church has accepted Roman converts since the latter date on a profession of Faith or by chrismation and has not rebaptised or re-ordained them, and that the Greek Churches, after accepting them up to 1756, decided in that year not to do so. Again the recognition of Anglican Ordinations by Constantinople in 1922 was not absolute, but was simply an economic acceptance with a view to Anglicans uniting with the Orthodox Church.

The latter is to be illustrated by such acts as the preaching in Anglican Churches of Orthodox priests and vice versa, by the reception of Anglican clergy in the sanctuary of Orthodox Churches, by the provision of the Celebration of the Liturgy for Anglican pilgrims to Jerusalem in English in the Church of the Anastasis, by the participation in the Nicæan Commemoration Liturgy in Westminster Abbey (June 29, 1925) of official delegates from all the Orthodox Churches. And so forth.

(II) In regard to the admission of Anglicans to sacramental communion by the Orthodox it should be noted that, until in 1922 the late Professor Komnenos published his Report to the Holy Synod in Constantinople on Anglican Ordinations, no Orthodox theologian had declared himself to regard it as a permissible Economy. On the contrary, onwards from 1841, when Mr. Palmer who travelled to Russia expressly in order to claim Communion from the Orthodox Church as a right, was informed by the Metropolitan Philaret of Moscow that such a concession could not be made (*see Palmer's Visit to Russia*, edited by Newman, introd. and *passim*), every Orthodox theologian who dealt with the matter had given a *non possumus* even to its discussion; *e.g. see* Androutsos, Anglican Ordinations, published in 1902, *passim* and especially *p*. 130.

In his Report, however, Komnenos adduced a weighty opinion of Theophylact, Archbishop of Bulgaria (century XII), to the effect that the communicating Latin captives at Alexandria was

justified, and grounded upon it the recommendation that the Orthodox Church should " conform to the relevant suggestion " made by Demetrios Chomatenos (century XIII) when discussing and approving the opinion of his predecessor in the Archbishopric of Bulgaria, the above-mentioned Theophylact, and should " in altogether exceptional and absolutely necessary circumstances " permit Anglicans to receive the Sacraments of Baptism, the Eucharist and Marriage from Orthodox ministers and vice versa.

In consequence of Komnenos' Report the then Œcumenical Patriarch Meletios issued his well-known Encyclical to the authorities of the other autokephalous churches announcing the acceptance of Anglican Ordinations by the Great Church of Constantinople and on July 28, 1922, notified the Archbishop of Canterbury to that effect, but since the question of Orthodox agreement as to the mutual giving of communion, etc., to Orthodox and Anglicans in isolation or emergency was dependent upon, and necessarily subsequent to, agreement as to the economic acceptance of Anglican Ordinations by the Orthodox, neither document contained reference to the former.

Commissions to consider and report upon the Constantinople Encyclical have been set up by the Synods of all the autokephalous Orthodox Churches, except those of Antioch, of Bulgaria, to which latter as out of Communion with the Œcumenical Patriarchate, it was not sent, and of Russia, to which it could not be sent. As I gather, all of those Commissions have taken a favourable view of its recommendations as to Anglican Ordinations, but have one and all reported that it would be wise to defer their acceptance until united action by the whole Orthodox Church either in an Œcumenical Synod or by the consent of all its particular autokephalous churches becomes possible or, in other words, until the Turks permit the Œcumenical Patriarchate freedom of action and until the Russian Church is out of chaos and can take part in the consideration.

Accordingly, pending a general and final Orthodox acceptance of Anglican Ordinations, the authorities even of those churches which have accepted them, have not yet addressed their attention to the further recommendation of Professor Komnenos in regard to the mutual communicating of Orthodox and Anglicans in emergency. Nor, so far as I am aware, has any Orthodox theologian discussed that recommendation in any publication.

(III) Prior, however, to the publication of Professor Komnenos' Report, instances of Anglicans being admitted to Communion by the Orthodox and vice versa had occurred.

(*a*) The *Church Times* of September 2, 1865 prints an account from an English priest, The Rev. W. Denton, then travelling

in Serbia of his having been communicated at the Orthodox Monastery of Studenitza, in which he implies that the Serbian Synod had authorized the admission of Anglicans in future to the same privilege. As to his statement that the Serbian Synod had resolved to that effect, my enquiries in Belgrad, where the incident appears to have been forgotten, have produced no evidence. But the Rev. Charles Lowder, writing from Belgrad in the autumn of 1865, states that on his applying to the Archbishop of Belgrad for the like privilege, he was informed that " what had been done at Studenitza had been done by mistake, and that, though a desire for Intercommunion had been expressed, it was yet too early to sanction such an outward seal to it " (Charles Lowder, *A Biography*, 1881, *p.* 212).

(*b*) Before the War there were various concordats in the United States of America and elsewhere by which Syrian Orthodox and others when in isolation and emergency were to receive communion from the local Anglican Church. These concordats were arranged by the Orthodox bishop at the head of the particular community, but apparently without reference to his home authority.

(*c*) During the War there were frequent cases of Anglicans being communicated by the Orthodox and of Orthodox resorting to Anglican altars for Communion, and that not always in emergency, *see e.g.* the letter of the Rev. F. T. S. Powell to the *Church Times* of February 3, 1928, narrating how an " Archimandrite from Athos " authorized his communions.

In no case, however, do these economies appear to have had authorization from the Synods of any particular autokephalous Church, and it is a reasonable assumption that they must be regarded as war-time anomalies.

(*d*) Since the War the admission of Anglicans in isolation and emergency to Communion by the Orthodox and vice versa has been wide-spread and not infrequent. For example, in 1923 the Bishop of Harbin, in the Russian Far East, not only admitted an Anglican in such isolation to communion, but issued an ukase that all Anglicans who might apply for absolution and communion to the clergy of his diocese should receive their ministrations, and, to my knowledge, on proceeding to Central Africa and other lands where there are no Orthodox clergy, Orthodox lay-folk have received letters of commendation for the like purpose from very competent authority in their own particular autokephalous Church.

(IV) When a corporate mind is in process of reaching a judgment, a forecast of the decision at which it will arrive is difficult

even for those who have an intimate part in that process. In the case of the mind of the whole Orthodox Church, the component autokephalous Churches of which are in a measure differentiated by national outlook and ecclesiastical tradition and in many ways are not in close contact with each other, it is doubtful whether, however well informed, any Orthodox would venture to forecast as to what may be the final decision on a question such as this. Assuredly no Anglican is able to do so.

But it is plain that there is a marked trend towards regarding the mutual admission of Orthodox and Anglicans in real emergency to sacramental communion as a proper economy and that the mind of certain of the autokephalous Churches has been formed provisionally to that effect.

Thus in discussing the Belgrad Christmas Communion an unsigned article in *Pantainos*, the official fortnightly of the Patriarchate of Alexandria (January 19, 1928, *p.* 48) contains these plain sentences " On demand of occasion and at different times the Orthodox Church has given effect to her mind that under exceptional circumstances and in emergency in countries where there is lacking either an Orthodox or an Anglican priest, economy is permissible whereby the faithful of either Church may have resort for the invocation of grace through an available priest of the other Church : as, for example, in the case of the administration of the last rites (*lit.* the undefiled mysteries, *sc.* the Blessed Sacrament) to a dying Christian, of the celebration of marriage and of the burial of the dead. There exist many examples of such relaxation in recent years."

(V) The Belgrad Communion does not readily fall into the category of an economy exercised towards Anglicans in isolation and emergency ; for most, if not all, of those who were privileged by it have access from time to time every year to Anglican ministrations. Moreover, the Anglican chaplain at Trieste was due to celebrate for them in Belgrad on Sunday, January 1, 1928.

That being so, and in view of what has been summarized above, it is not surprising that there have been guarded demurs to the Patriarch Dmitri's action on the part of theologians who consider that the extension of the economy of the communion of individuals in isolation and emergency into the economy of the communion of typical individuals not in such circumstances, is tantamount to a precedent of Intercommunion by Economy between the two Churches and on the principle of Œcumenicity, is at least premature without the decision of the whole Orthodox Church. That that opinion was represented at the time of the incident in Belgrad itself is recorded by the comment of the journal *Pravda* on Dec-

ember 26, 1927, " Although the manifestation of the relationship (between the two Churches) was touching and praiseworthy, some people did not approve the action of the Patriarch because Anglicans are not in formal communion with us."

In conclusion, it cannot be noted too carefully that the Belgrad Christmas Communion must in no way be taken as establishing a norm of Intercommunion by Economy between the Orthodox and ourselves. A precedent is, of course, a precedent and remains. But in the sphere of Economy, the exercise of which is always in suspension of the strictness of the law and is in every case decided by the particular circumstances in which it takes place, no two sets of circumstances are alike and each exercise of it stands by itself. That the Patriarch Dmitri, with the approval of at least some of his suffragans, has adjudged that the facts of Anglican Church life and of our Faith and Practice and with them the brotherly solidarity which has been developed between the two Churches, justified his exercising this particular act of Economy in the case of such devout and worthy Anglican friends of the Orthodox Serbian Church as Dr. Prince and Mr. Sitters, of course, constitutes a precedent. But it does not constitute a *binding* precedent. Even if it should transpire that his Sacred Synod gave its approval prior to his action, that precedent neither binds him nor the Church of Serbia to repeat it even in their case and certainly does not bind the other Orthodox Churches to its repetition in the case of others. The most that can be deduced from it is that, in his Christian love and goodwill, his Beatitude, recognizing that in Faith and Life the Anglican Church is sufficiently akin to the Orthodox to be held to possess the outward marks of a part of the true Church and that Dr. Prince, Mr. Sitters and their friends are both typical Anglicans and deserve well of the Orthodox Church, took the opportunity to symbolize the nearness each to the other in Christ to which the two Communions have been blessed to attain, by a symbolic act of Economy exercised towards them as individuals. As the *Pravda* termed it, his Beatitude's action was altogether touching in its love and in its goodwill and we are touched by it. But we are, therefore, constrained all the more in reciprocity to realize both that neither he himself nor the Serbian Church are committed to it as a general precedent and also that the Orthodox Church as a whole is in no way committed to the future admission of any Anglican to its Sacramental Communion.

In fine, our mind is this. If, when the Orthodox Church is enabled to form a final and corporate judgment, it should decide that a norm of Intercommunion with us Anglicans is permissible and that the circumstances warrant such Economy, we shall rejoice and be profoundly thankful. That the totality of the Anglican

Episcopate would be eager to establish such a norm goes, I think, without saying and is implied in the relevant resolutions of the Lambeth Conferences of 1908 and 1920. On the other hand, we would be altogether unwilling that such a norm should be established except by the full and free decision of the Orthodox themselves and without the slightest compromise of their principles or constraint of their inclination. If it should eventuate that after the working of the Spirit in their spreading out the matter they should decide finally that such a norm of economy is not to be, we shall be sure that they have been restrained by principle from doing that which their Christian goodwill incited them to do, and though we should regret that their conscience forbade their will, we shall rejoice in and approve their fidelity to principle and shall continue to labour for that dogmatic agreement, the fruit of which will be our longed for Intercommunion and Reunion with them.

It is our duty and our wisdom to do nothing whatever to intrude upon their consideration of the matter, but to wait patiently for God to perform His Miracles.

THE NEW HEARTH IN RUSSIAN MONASTICISM

By L. Zander.

RUSSIAN Monasticism has found a new centre whence it is spreading and developing. Within the last two years Paris has witnessed six cases of young Russian students professing their vows as monks. Four of them have already been ordained priests, and divide their time between study in the Sergievskoie Podvorie and fulfilling the duties of parish priests. Two have been ordained deacons of the Sergievskoie Podvorie, and can thus continue the course at the Theological Institute.

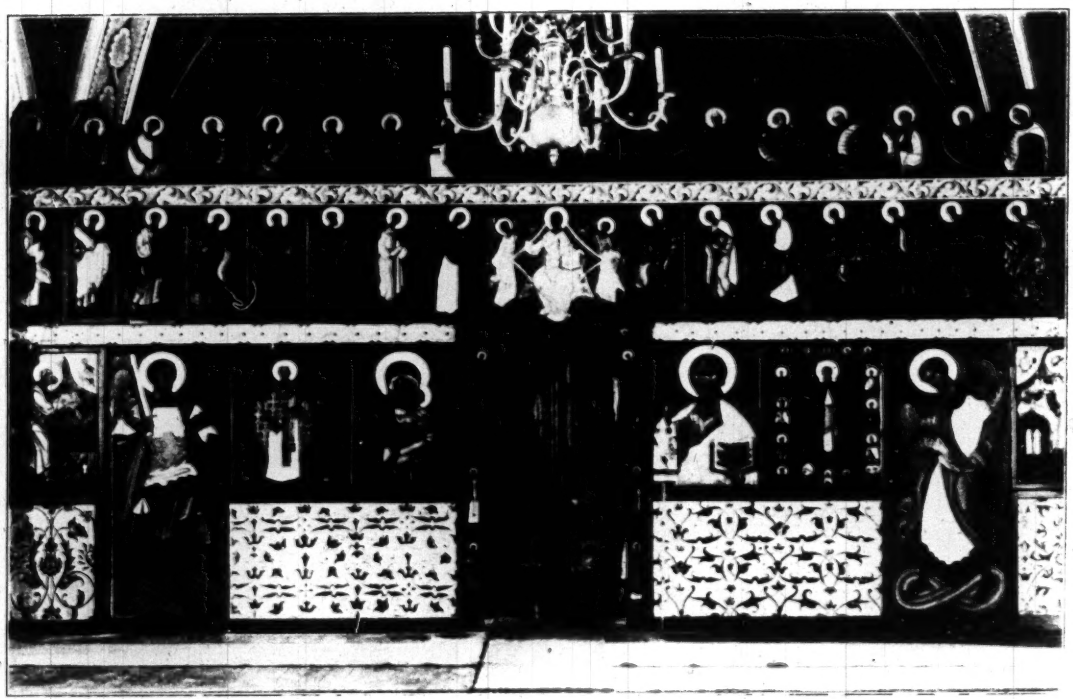
In former times the rite of professing the vows of a monk was usually performed within the precincts of the monastery itself, thus lending great severity to the ceremony. Few witnesses attended, and thus it usually remained quite unknown to most laymen. But at present the Russians have no monasteries at their own disposal, therefore, the rite of profession can be performed only in the parish church during public Divine Service. As a result, the beautiful ceremony—every detail of which has such a profound inner meaning—has become much better known to the laity, they understand and love it in quite a new manner.

The true Orthodox conceives the monastic idea not as something alien to life, as something apart from it, but as a purified, christianized form of life. It is, therefore, not the tragic side of the

rite of profession which awes us (as so many falsely think is the case), but the depth of its loving-kindness which addresses itself to all the world, to the whole Church, to all the faithful. This is very strongly expressed in the opening prayer of the ceremony, which speaks of "the *different* ways of salvation shown us in the incarnation of Christ." It is also expressed in the words pronounced at the moment of the tonsure of the newly-professed monk: "Glory to God who willeth that *all* men should be saved and should attain the knowledge of truth."

In the Sergievskoie Podvorie it was made the practice to perform the ceremony of profession during the All-night Vespers. After the singing of the "Glorification," the following moving prayer is sung: "Open Thou Thy arms to me; I have lived as a prodigal, but I see the unfathomable depths of Thy Mercy, and beseech Thee, despise not my beggared heart: I have sinned before heaven and before Thee." The candidate—barefoot and bareheaded—clothed in a long white robe is led by another monk into the Church. The abbot* stands waiting for him before the Royal Doors. The candidate prostrates himself, touching the floor with his forehead, whereupon the abbot says: "As a merciful Father, God receives the repentant prodigal son who seeks His forgiveness." Then the abbot asks the reason which brought him to seek shelter in the midst of the holy community. On receiving the answer: "I seek a life of fasting," the abbot solemnly explains to him wherein the true meaning of such a life consists. This dialogue has a profound import and significance, for it not only expresses the gravity of the special vows of the monk, but throws light on the general meaning of monasticism. It draws a touching picture of what a true monk ought to be, and gives a series of practical ascetic instructions, which are to help the newly-professed monk to attain the "angelic state." He listens to these instructions standing before the abbot with bowed head and folded hands, "as one who is bound." He answers in the affirmative to all the questions addressed to him. After this the abbot lays a pair of scissors on the Holy Bible, and says: "Take the scissors and hand them to me." In this manner the candidate accepts the scissors, as it were from the hands of Christ, and thus of his own free will gives his soul into the keeping of Christ. As a symbol of this the abbot thrice cuts off a wisp of hair, at the same time calling him by his new name. This name is chosen by the abbot, and it is customary that it should begin with the same letter as the monk's former name. The Metropolitan Eulogius has chosen to give his spiritual children the names of the closest collaborators and disciples of Saint Sergius; disciples

* In the Sergievskoie Podvorie all the ceremonies of profession were performed personally by the Metropolitan Eulogius.



THE IKONOSTAS IN THE CHAPEL OF THE RUSSIAN ACADEMY IN PARIS.

who were also canonized and have become famous for their work in spreading piety among the Russian people. Thus the vision of the " Red Birds " seen by St. Sergius* finds realization here as aforetime in Russia. The names of the new labourers in Christ's field are : Andronicus, Abraham, Isaac, and Nikon.

After the rite of profession has been performed and the new name given, the abbot robes the newly-professed monk in his new monastic garments. Each separate part of these vestments has its symbolic meaning. The monastic under-garment (Khiton) is an emblem of " voluntary poverty, of refusal of material goods, and the acceptance of hardships, trials and sufferings ;" the cassock (Ryassa) is the " clothing of gladness and spiritual joy, conquering and triumphing over all vexations ;" the girdle is the emblem of the " power of Truth to crucify the flesh and renew the spirit ;" the cloak is the " armour of Truth, a severing of our own will and our own wisdom ;" the cowl is the " covering of humility and of constant obedience, which is the sign of the love of spiritual wisdom ;" the sandals are symbols of the spreading of the Gospel of peace. Lastly the newly-professed monk is given a rosary, a cross, and the New Testament, which are to be his spiritual sword and the shield of his faith. After this, all the brethren greet the newly-professed monk. Each one of them kisses the Gospel he is holding in his right hand ; they also kiss his right cheek asking him : " What is thy name, our new brother ?" And on receiving an answer, they say : " Seek thy salvation in thy new angelic state." After this follows a litany, during which prayers for the newly-professed monk and for the purity of his service before God are said. Then the lesson from the Apostle (Eph. 6, 10-17) is read. It is upon these words that the whole ceremony of profession is based. After this the lessons from the Gospel (St. Mt. 10, 37-38, and St. Mt. 11, 28-30). Thereupon, and with the usual final words of blessing, the ceremony of profession ends. After this the newly-professed monk remains in the Church, and during the following five days he spends all his days and nights in constant prayer and meditation.

One of the remarkable peculiarities of Orthodox Divine Service is that, while accepting the forms of prayer which have been handed down to us in the course of centuries, it has never crushed individual impulse, never obliterated the personality of the

* Once during his nightly vigil St. Sergius saw a great number of " exceeding red " birds, which were illuminated by a wonderful light. These birds not only filled the whole monastery, but flew about all round it. Sergius heard a voice telling him : " Lo and behold, how great the number of monks which have come together to thy fold to submit themselves to thy teaching in the name of the Holy and Life-giving Trinity. As thou dost witness these birds, so shall the fold of thy disciples increase ; and after thy death shall their number not decrease, if they shall be willing to walk in thy steps."

believers. This is to be felt even in the strictly established rules of Divine Service. That is why each celebration of the ceremony of profession has its own clearly-defined peculiar character—its spiritual atmosphere. In the ceremonies of profession which have taken place in the Sergievskoie Podvorie, we have witnessed the deeply thrilling renunciation of the world for the attainment "of the honour of a higher calling," the joyful, almost radiant acceptance of the "high angelic state," and the peaceful fulfilment of a mature, long-considered decision to follow Christ along this chosen path. But each one of these ceremonies has struck us anew by its deep significance and revealed to the worshippers the depth of the human soul and the unspeakable mercy of God.

Human individuality is not crushed by monastic renunciation. All that man brings to the holy altar—his soul, his life, his past—receives a new calling; all is transfigured and purified in the fire of prayer, yet does not perish. The former life of the newly-professed monk and the individual features of his character are not indifferent quantities: all of them without exception subject themselves to the yoke of Christ; but in this submission and subjection they receive a new freedom, a new significance. Among the new monks of the Sergievskoie Podvorie there are two former officers, one lawyer, one poet, one former official of a large co-operative society, one technician. All of them have experienced the horrors of the War and the Revolution. This could not but enrich their spiritual life, giving them new insight into the soul and destiny of man. And now, in giving up their lives to the Church, they have brought with them their spiritual experience, their talents. Their past gives new fruition in the present, being transfigured in manifold ways in their monastic activity. It manifests itself in a severe consciousness of the hierarchic principle in the Church and in obedience to its salutary discipline; in an artistic insight into the wealth of beauty to be found in the Church; in a business-like talent for organization, which sanctifies human labour by directing it towards the fulfilment of God's commandments.

May God help them in their work, and may He deliver them and us from all trouble, wrath, and need through the prayers of our Holy Abbot, Saint Sergius.

RE-UNION AND THE HOLY SEE.

By C. G. HARRISON.

THE old saying that "all roads lead to Rome" is true even if we of the A. and E.C.A. include the road that leads to Constantinople. If we compare our efforts to bring about the visible re-union of Christendom to a maze having Rome for its centre, it may well be that in our endeavours to thread it we may rightly follow a clue which avoids paths that are obviously blocked and leads us round by way of the circumference. For it will not be denied that if the Anglican Church should succeed in first converting the Protestant sects and then establishing formal dogmatic re-union with the Orthodox Churches of the East, our work would even then be only half done. It would be ridiculous to remain content with a re-union that would leave out Christians attached to the centre of Christendom—the Catholic and Apostolic See of SS. Peter and Paul.

This is admitted both by Orthodox and Anglicans, and even Roman Catholics are anxious for re-union on their own terms. Yet unless some way can be discovered of adjusting the Papal claims to universal ecclesiastical hegemony to modern conditions, the fulfilment of our Lord's prayer that we may all be one even as He is One with the Father will continue to be delayed. Whether such a way can be found is now engaging the friends of reconciliation with Rome in that city itself. It would seem that the problem depends for its solution, not so much on the mental ability of the reigning Pope and his capacity for discerning the signs of the times, as his personal character and his capacity for ruling men.

The need for re-union is becoming more and more urgent, and the scandal of division is felt on all hands as a serious hindrance to missionary work at home and abroad. So far as the three great divisions are concerned, differences of opinion are disappearing in regard to all essential matters but one—the nature and limits of Authority in the Catholic Church. According to Prof. Bulgakov, ecclesiastical authority is inseparable from that fraternal love which should bind the whole Church, clergy and laity alike, together in the Unity of the Spirit. (See *Christian East*, April, 1926.) But this assumes re-union as an accomplished fact, and the question now is how to bring it about. The situation, moreover, has altered of late years. Until quite recent times Christians were divided for all practical purposes into Roman Catholics and Protestants. The Church of England was supposed to be "Protestant" and the "Greek Church," as it was called, regarded as a debased form of "Popery."

At the time of the Crimean War, which elderly people can still remember, it was not uncommon for Englishmen to declare that we had more in common with the " pure monotheism " of our Turkish ally than with the " idolatrous Greek Church " of the Russian enemy. Alas ! the modern Russian enemy has substituted atheism for the Greek Church, which he now persecutes savagely. Capt. Burnaby in his *Ride to Khiva* (1876) said that if it were true (as some even then alleged) that the Russian religion was very much like that of the Church of England, we ought to strike the 2nd Commandment out of our Prayer Book.* Within 50 years the pure monotheist has become the " unspeakable Turk." The present Archbishop of Canterbury was the Gospeller in the Greek Church at Bayswater at the Requiem Mass for the Metropolitan of Broussa, who died in England in 1921, and he has also since taken part with several Orthodox Patriarchs in a service at Westminster Abbey. Many English Churchmen have become ashamed of the name of Protestant consequent on the way in which that once respectable term has been dragged in the mud, and Nonconformists are beginning to recognize that to put their new theological wine into the old Protestant bottles is to court disaster. In the United States a Congregational minister —*mirabile dictu*—has published a book entitled " Coming Catholicism and going Protestantism."† Everywhere in England the general trend is towards communion with the Anglican Church, which, with all its faults (and they are many) does, on the whole, represent the most scholarly and enlightened form of Christianity at the present day.

The above considerations have been suggested by two books that have lately come out. One is the Bampton Lectures for 1924 on *Ideas of the Fall*, by Dr. N. P. Williams ; and the other, *Selected Letters of the late Baron von Hügel from* 1896 *to* 1924, *edited by Mr. Bernard Holland*, with which we shall deal presently. The Bampton Lectures are the most learned and original in thought of this series that have appeared for at least 40 years. They furnish materials for a reconsideration of ideas current in the Western Church—Catholic and Protestant alike—in regard to the Fall of Man and his Redemption by our Saviour Jesus Christ—doctrines lying at the very foundations of the Christian religion. These Lectures are calculated to impress, not only Anglicans and Protestants, but Roman theologians themselves, for they raise the question, " What is the true *Catholic* doctrine on this important subject, and is it reflected in current Roman Catholic (or, for that matter, Anglican) teaching ? " From a comparison between Eastern and Western ideas of the nature of the Fall of Man, illustrated by copious examples from Greek and Latin

* *A Ride to Khiva*, Chap. VI, p. 58.

† The Rev. Newman Smith, Newhaven, Conn., U.S.A. (See Von Hügel's *Selected Letters*, p. 150).

Fathers reaching from the earliest ages of the Church down to the schoolmen of the Middle Ages, Dr. Williams comes to the following conclusion in his last Lecture: "It is not too much to say that, if a single phrase be required to sum up the really progressive and valuable movements of Christian anthropology and hamartiology which took place during the nineteenth century, that phrase must be 'Away from Augustine and back to Origen.'" (p. 507.)

Unfortunately, the whole Western Church is, and has been, for some centuries, so committed to Augustinianism as to make it a work of considerable difficulty to disentangle the great Doctor's orthodoxy on essential matters, such as the necessity of maintaining Catholic union against schism arising from difference of opinion in regard to discipline, from the exaltation of Augustine's own private opinions into dogmas of the Catholic Church. His interpretation, in particular, of S. Paul's teaching in regard to "original sin" and the Roman law of adoption, chimed in so harmoniously with the current ideas of Western Imperialism that it is no wonder they were taken over later by Calvin to form a core of "sound doctrine," and the foundation stone of an actual materialized "City of God" in Switzerland. Even the Church of England *officially wonders* "What would Saint Augustine have said if he had seen the ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared?"* It says much for the reasonableness and sanity of the new episcopal Revisers of our Book of Common Prayer that they have had the courage to lay themselves open to the charge of making concessions to "Modernism" by getting rid of such Augustinian expressions as "conceived and born in sin," and that infants are brought to be baptized because they are "children of wrath" in the sense of objects of the anger and hostility of God.†

But to return to the question of the restoration of visible Catholic Re-union. For practical purposes it turns at present on the necessity of a centre of unity for the Church Militant in the shape of a "higher command" such as that which won the victory for the Allies in the Great War by the appointment of General Foch. So far, all the disputants are agreed that the centre of unity should be Rome—the Apostolic See of SS. Peter and Paul. To this Canterbury would, of course, offer no objection, and the Orthodox Metropolitan Antony of Kiev has said that "the Primacy *de jure ecclesiastico* would certainly be restored to the Roman Patriarch on his return to Orthodoxy,"

* Preface to the Prayer Book of 1662.

† This is not the place to discuss Prayer Book Revision, otherwise I might say that many regret the Revisers have not followed the great Doctor of the Western Church in a matter where there has never been any doubt that East and West are in full agreement. "But no one eats that Flesh and drinks that Blood without first adoring it. Not only is it no sin if we adore it, but *we sin if we adore it not*." S. Augustine in Psalm Enarr. (Opera Bened. Edit., Vol. IV, pars. 2). Certainly, Augustine would have thought it impious to put restrictions on the Reservation of the Blessed Sacrament for the benefit of either sick or healthy.

and, moreover, that "*this would probably invest him with such an authority in the Œcumenical Church as had never hitherto been assigned to him.*" (*Christian East*, February, 1924).

But the difficulty is that the Pope lays claim to this Primacy *de jure divino*, and not merely *ecclesiastico*, in virtue of his descent from S. Peter, whom our Lord, it is alleged, constituted His "Vicar (or plenipotentiary) on earth" with commission to "bind and loose" in a sense in which it was not given to the other Apostles. It is argued that, without some such centralization and in the absence of a visible monarchy, the Church would lack unity; and would be merely a society of good men differing in all their opinions; all earnestly seeking the truth with no certainty that it has ever been found, and no hope at all of ever finding it. To this it is replied (*i*) that the ancient Fathers and Doctors of the Church Catholic are not agreed, either in regard to the so-called "Privilege of Peter," or to this alleged necessity of a visible monarchy; and (*ii*) that the Churches of the East—Greece, Russia, Bulgaria, etc.—have been held together for centuries (often in the face of severe persecution) in full communion and fellowship in the bonds of Orthodoxy.

Is it possible to harmonize these conflicting ideas about the nature of Church authority? Let us see how we stand. We are all agreed on the vital importance of settling the question of visible unity if the Church is to succeed in establishing the Kingdom of God in the place of the kingdoms of the Prince of this World. We are also agreed on the subject of the *Primacy*, as distinguished from the *Supremacy*, of Rome. It remains only to discuss, as we have said, the nature and limits of authority.

The word "authority" is used in two senses. When employed in its primary sense it answers pretty nearly to the Latin *auctoritas*; as when a statement is given of some fact on the authority of such and such historians, or when we speak of correcting a reading in an ancient classic on the authority of such and such a MS. In this sense authority has a claim on our *deference*. But the word is often used as equivalent to *potestas*=power—as when we speak of the authority of a parent or a magistrate; in which case it is a claim on our *obedience*. It is in these two senses that the Church of England in Art. XX claims to have "*power* to decree rites and ceremonies, and *authority* in controversies of faith." It is also in the sense of *potestas* that she requires from her members (so long as they choose to remain members) belief in the Creeds of Christendom, and in the sense of *auctoritas* the acceptance of all *dogmas* (or settled beliefs) of the Catholic Church. The Church of Rome, on the other hand, has made what we think the fatal mistake of claiming authority in the sense of *potestas* over theological opinions (often of a highly disputable character), instead of confining it to actions. For instance, she is quite within her rights in prohibiting marriage to her own clergy, but unreasonable in requir-

ing " interior assent " to the dogma that our Lady was born free from the " taint " of original sin, however that may be defined.

The whole history of religious thought throughout Western Christendom, from the Revival of Learning in the twelfth century down to the present day, has been a series of conflicts between reason and the authority of a Church in which a mass of what were originally mere " pious opinions " have crystallized into dogmatic teaching and accreted round the original deposit of " The Faith once delivered to the Saints." The result which has its foundations in the false dichotomy of an *ecclesia discens* and an *ecclesia docens or obediens* is truly deplorable. It is a source of great grief to many religious persons, clergy and laity alike ; and this brings us to the Von Hügel Letters. In reading this fascinating correspondence of the pious and learned Roman Catholic layman, so unlike what we might have expected from a convinced believer in the " living voice of the Catholic Church," we cannot fail to be struck with two things, which seem to be inconsistent with each other ; (*i*) his frequently expressed lack of confidence in the aforesaid " living voice," and (*ii*) his careful restriction of the title of Catholics to Christians belonging to his own Communion. One would have thought that a layman of the intellectual calibre of Von Hügel—so devout, so punctilious in the performance of his religious duties, so anxious to avoid giving just offence to the ecclesiastical authorities, would have been enthusiastic in trying to win converts from other denominations to what he considered the only " One true Church." Instead of which, he is always apologizing for its defects. " My object is to make the Old Church as *habitable intellectually* as ever I can . . . For various reasons which would fill a volume (she is) much less strong as regards the needs, rights and duties of the mental life." " One (Roman Catholic) fallen away gives me more pain than a hundred accessions (from Protestantism) give me joy."* Though in a letter to Mrs. Drew (*née* Gladstone, and daughter of the Prime Minister), he objects to what he calls " the sacred occupation of shying chunks of old red sandstone against Rome and all its works."† And yet, in spite of Von Hügel's absolute loyalty to the official doctrines of his Church, his avowed sympathy with the so-called " Modernists," especially the late Father Tyrrell, made him an object of suspicion at Rome ; on one occasion to the extent of fearing excommunication for himself also. The correspondence consists mostly of letters to his personal friends, many of whom were Professors of British and foreign universities, and of all shades of religious belief. They range from Anglican dignitaries like Bishop Talbot to Mr. Claude Montefiore the apostle of " Reformed Judaism," both of whom he held in considerable respect and affection. They even include letters to a young lady about to be confirmed

* *Letters*, p. 347.
† *Ibid*, p. 127.

in the Anglican Church, giving her advice in regard to making frequent communions (not fasting) and regular attendance at Divine Service. It is easy to see that all Von Hügel's difficulties can be traced to his narrow interpretation of the phrase, "The Authority of the Catholic Church." The whole trouble springs from the restriction of the title of "Catholics" to Christians now in communion with the Pope of Rome.

This debasement of the verbal coinage of theology has most unfortunately received the sanction of custom to such an extent that members of the "Uniat" Churches (or Orthodox Christians who have submitted to the Western Patriarch and are in schism with their own) are known as "Greek Catholics" by their own countrymen. Even Orthodox theologians of repute are not always careful to avoid such a meaningless collocation as "the *Catholic heresy* (*e.g.*, of Papal Infallibility)." Ever since the Great Schism in 1054 A.D., which destroyed the intercommunion of East and West, the "Catholic Church," as understood by Augustine, is but a theological ideal invented by politicians and theologians, and until the re-union of Christendom is accomplished it may exist, *de jure* in Heaven, but has no earthly counterpart *de facto*. In Augustine's time it was different. The great Doctor of the Western Church, writing against the Donatist schism, claiming to be the Only True Church, and yet confined to a corner of Africa, really could appeal from it to the doctrine of the Catholic Church. *Securus judicat orbis terrarum.* Even Augustine, though, as Dr. Kidd tells us, he uses the word *Catholic* 240 times in his anti-Donatist writings, uses it always of the *Church*, and never in such combination as "The *Catholic* Faith" or the *Catholic* Religion. "The Church is called Catholic in Greek," he said, "because it is diffused throughout the whole world."*

Nothing is more certain than that the Catholic Church, *in the sense in which Augustine uses the term*, has not existed on earth since 1054 A.D. He would have been astonished at the monopoly of the name by the adherents of one Patriarch out of five, and would have held that nothing short of manifest *apostasy* from the Faith once delivered to the Saints could justify such action. It is true that in a sense all Trinitarian Christians are Catholics, though divided from one another by heresy and schism. But heresy may be repented of and schism healed. Schism is doubtless a work of the Devil and to be shunned as such, but heresy is not a sin in itself, and only becomes so when persisted in against the light, or the Holy Spirit of God speaking through the Church.† Fifty years ago the Church of England was a hot-bed of superstition and all kinds of heresy—verbal

* Καθολική Græce appelatur, quod per totum orbem diffunditur. (Epist. lii. sec. 1). In this connection it may be observed that the eponymous expressions "Anglo-Catholic" and "Roman-Catholic" are merely gnomic and used for convenience in the present chaotic state of Christendom.

† I Cor. xi, 19.

Inspiration of the Bible, Sabbatarianism, Hell Fire for Papists and Infidels (this last an authentic Augustinian doctrine) and others too numerous to mention.

To the Anglo-Catholic of to-day all this is only remembered as a bad dream. The Church of England has not only confessed her past sins, but has brought forth "fruits meet for repentance." At this the Orthodox Churches have rejoiced, and held out to her the right hand of fellowship. Doubtless one of the reasons for this is because they have no such distinction between an *ecclesia docens and obediens* as prevails at Rome. In modern times the leading Orthodox theologians have been mostly lay Professors of Universities—witness Komnenos and Androutsos of Athens—Maltzev, Khomiakov, Glubokhovski, Sokolov and Kiréef* (the last a Russian General). Against these names might be put an Allies, a Franzeln, and now a Von Hügel; but we fear the typical Roman Catholic layman is the Frenchman who said "I go to a baker for my bread, a tailor for my clothes, and if I want religion, to the priest."

The conclusion we are bound to come to is a bitter one: At the time of writing we must confess that the position claimed for the Papacy is the most formidable obstacle in the path to re-union. And yet the situation is not quite hopeless. The Roman Catholic Church has quite recently produced a Von Hügel. Mr. Arnold Lunn suggests that the contrast between Anglo-Catholic and Roman-Catholic is only superficial so far as unanimity of belief is concerned. "There is far less freedom of discussion, but perhaps no less freedom of thought, in the Roman than in the Anglican communion," and he looks forward hopefully to the day when decisions, which nobody pretends to be infallible, are reversed by a wiser Church.†

Perhaps the following consideration may be found to contain a crumb of hope. It is just possible that the whole situation may be suddenly altered by a definition delivered *ex cathedra* giving a satisfactory answer to the question, "What is Catholicism?" The Pope who succeeds in doing this will triumphantly vindicate the dogma of Infallibility by a third pronouncement from the Chair of S. Peter.

* Brother of the late Mme. Novikov.

† *Roman Converts*, by Arnold Lunn. (Chap. I, "The Problem Stated.")

THE RÔLE OF THE RUSSIAN CHURCH DURING THE MONGOL PERIOD.

By Sonia E. Howe.

NIGH two-hundred-and-twenty years had passed away since the introduction of Christianity into Russia, but even in the middle of the thirteenth century it was still an exotic plant which had not yet become fully acclimatized, and Church historians call these two pre-Mongol periods, the "Period of the Dual Faith;" for the Russian people were heathen in heart and life, though wearing round their necks a small cross as the outward sign of their baptism into the Christian Church. That heathen superstitions and heathen customs still held sway can be deduced from the pastoral letters of the Metropolitan, Cyril III in which he accuses his flock of heathenish life, mentioning in detail various often immoral practices which were a survival of the celebrations of pagan festivals. Russia of those days was not the "Holy Russia" of a later period when, as a result of the Mongol invasion and the subsequent subjugation under a pagan yoke, the nation became welded together with the orthodox Church. Then only did the Christian faith become national and paganism was henceforth identified with the alien oppressor and "pagannyi," a word of derision.

It was also about this time that the Church began to exercise a greater influence on private and public life, and that the chief pastors were Russians instead of, as hitherto, Greeks. Thus of the twenty-three Metropolitans, up to the year 1240 only three had been Russian, while seventeen had been Greek and three of unknown origin; this was, however, changed after the Mongol invasion, and, during the next two centuries, there were only three Greeks to seven Russians. During the first Mongol invasion in 1230 a Greek, by the name Joseph, was Metropolitan of Kiev and of all Russia, but when Batu Khan neared his cathedral town, this hireling fled and sought safety in Greece. Nothing more is known of him except that he never returned; it is assumed that he gave such harrowing descriptions of the horrors to which Russia was exposed, that no Greek was willing to face the danger, and that on this account, the Patriarch of Constantinople waived his right to elect the Metropolitan, declaring his willingness to recognize the candidate chosen by Prince Daniel of Galicia and, at that time, also of Kiev. It was many years before this ecclesi-

astic was consecrated, the reason probably being that everything was in such a state of uncertainty, owing to the strained relations between Batu Khan and the Russian prince of Galicia who held out for a long time against recognizing the supremacy of the Khan, but he was finally forced to give in and, like Alexander Nevski, obliged to visit the Khan at Sarai. After this occurrence, the Metropolitan elect was consecrated in 1272 under the name of Cyril III. Who he was and whence he came has never been recorded, but it is supposed that he was the abbot of a monastery in Galicia and Volhynia.

This able man governed the Church of Russia for thirty years, proving himself a zealous and faithful pastor of his flock. The only records of his activities and of his successors are to be found in the "Zhitiyi," or "Lives," written after their death by contemporaries. These "Zhitiyi" took the place of the "Bylinyi," for the old Russian ideal of the Strong Man as represented by the "Bogatyrs," was gradually superseded by a new conception of virtue. The men whose lives stood out like beacons of light in the heavy gloom of the dark centuries, were heroes of a very different status. As their histories were recorded for the moral instructions of the people, to whom they were held up as examples, only the personal life was described. Unfortunately these historians had very little insight as to what would be of interest to future generations and, to quote Professor Golubinski, "had so grievous a habit of silence about all that concerns the Church . . . that it almost makes one weep."

Thus also the Zhitiyi mentions the facts of Cyril's administration but does not give any clue as to the causes or reasons for some of his most important acts, such as, for instance, the summoning of a Church Council which was attended by all the Bishops.

These were evil days for Russia and the Metropolitan spent his time travelling all over the country, diligently visiting his clergy "teaching, reproving and correcting," and exhorting both bishops and clergy to lead a purer and higher life, for their morals were at a terribly low ebb, drunkenness especially being a very common evil.

In order to raise the standard, Cyril laid down stringent conditions for those who wished to enter the priesthood; for the apostolic idea had been forgotten, and it is therefore little wonder that the laity was still sunk in the mire of paganism. It was no easy task to be Russia's spiritual head at this time of transition; also from a material point of view there was much to be done, for, where the Mongols had passed through, churches had been destroyed and the clergy killed. Among these, was the Bishop of Vladimir who was burned alive in his cathedral. In this, he was

an exception, for other bishops threatened with similar danger saved their lives by running away at the approach of the enemy.

When the wave of invasion had subsided, amicable relations were established between the Mongol rulers and the Russian Church in accordance with the injunctions laid down by Ghengis Khan with regard to religious toleration. Thus the religious life of Russia was left free to develop along its own lines and, in 1261, a separate diocese—that of Sarai— was created for the benefit of the numerous Russians who for one reason or another, had settled in the Golden Horde, and also for the Tatars who had accepted Christianity, for proselytizing was not prohibited. The position of the Bishop of Sarai was naturally one of great influence as it was his duty to accompany the Khan wherever he might choose to go. Berka Khan also made use of Bishop Theoganast on three different occasions when he sent him on diplomatic missions to the Emperor of Byzantium. The Metropolitan took advantage of one of these opportunities to put various problems before the Patriarch in Constantinople, for, at this time the form of ritual in the Russian Church had not yet become stereotyped and the Uses differed considerably. The secular priests were invariably Russians of the peasant class, and were not infrequently illiterate, as can be judged by the complaints of a certain bishop. and a few of them could understand the elaborate Greek ritual which had been imported into Russia *in toto*.

That there were many points upon which Cyril himself was not quite clear, is evident from the queries which he sent to Byzantium by the Bishop of Sarai. The questions touched upon concerned such divers matters as the baptism of heathens, the celebration of the Sacrament, fast days, the shriving of monks, the relations of Bishops to monasteries, and so forth.

In 1279 the Metropolitan Cyril succeeded in receiving from the Khan a " Yarlik " to confirm those rights and privileges automatically awarded by the Tatars to all ecclesiastics, but which, apparently, the Mongol officials in Russia did not respect. This document which was very important on account of the detailed specifications enumerated therein and as the only specimen of a Yarlik still extant, contains the following clauses :—

(1) The Russian Faith is guaranteed against attack, and insults, and all ecclesiastical possessions and sacerdotal utensils were to be safeguarded against damage and theft.

(2) The clergy was to be exempt from all tribute, taxation and other fiscal liabilities.

(3) All immovable ecclesiastical property was to be inviolate, and servants of the Church, as well as labourers, serfs, or peasants working on Church lands, belonging to the Metropolitan or

other dignitaries, were to be exempt from compulsory service for the benefit of the State.

As punishment for the infringement of the first of these guarantees on the part of the Tatar official, he was condemned "to die a grievous death." There are also detailed instructions with regard to the respect due to the ikons and holy books. As to exemption from taxation, the Yarlik runs thus: "As the first Emperors, Ghengis Khan and his heirs, have granted it to priests and monks and all those following a religious life, we confirm that these people are to be exempt from all taxes and tribute and from Yam (postal service), also from contributing horses or food in war-time; neither can duty be exacted from them either by prince or princess, but any infringement of this rule on the part of Russian or Tatar, from the Prince to the toll-gatherer, shall not be excused, but the perpetrator shall die a grievous death, according to the Yassi (order) of Ghengis Khan.

The friendly attitude of the Khans towards Christianity is mainly due to the fact that the pagan, Ghengis Khan, had considered all religions, whether Paganism, Buddhism, Islam or Christianity, possessed the truth in equal measure. For the Christian religion he had a special respect owing to his intimate connection with the Ouigures. He had hardly started on his triumphal march through Asia when, on the northern confines of the desert of Gobi, he came across this most interesting nation which he incorporated into his Empire, and his two sons married the nieces of the king of the Ouigures whose people were of Turkish origin, but the majority of them professed Christianity which had been brought to them by Nestorian Christians who in the 6th century, had fled into the very heart of Asia because of the fierce persecution then raging in Persia. These Nestorians also bestowed the benefit of education upon the people with whom they soon became one.

When, therefore, Ghengis Khan, whose own people were all illiterate, required educated men to administrate his vast Empire, he found them amongst the Ouigures whose Capital, Karakorum, he made his seat of government.

Two at least of the few European travellers to the Court of his immediate successors, have left descriptions of their journeys—the Pope's Legate, Plano Carpini in 1252, and in 1256, Rubruiquis, the envoy of the King of France; both tell of the influential positions occupied by Christians, many of whom they found in the entourage of the Khan who permitted them to have their own place of worship, the Nestorian priests being particularly favoured on account of their skill as physicans; Rubriquis relates how the Emperor Octocai even visited the Church on special occasions.

Both Mangu and Kublai Khan were sons of Christian mothers, and so great was their sympathy with Christianity that a report was spread abroad to the effect that they had been baptised.

These traditions of toleration were loyally carried out by the Khans of the Golden Horde and there is reason to believe that they did so voluntarily in the earlier days, when, as pagans, they had no ill-feeling against Christianity, and even continued to do so after the year 1313 when Usbek Khan and his followers accepted Islam. This, however, did not prevent Usbek from marrying a Christian princess—the illegitimate daughter of the Byzantine Emperor, nor from giving his sister in marriage to a Russian prince.

It pleased the vanity of the Khans of the Golden Horde to have the highest Russian ecclesiastics, as well as princes, appearing before them. (1310-1340).

This intercourse with the Mongol rulers conferred great political power upon the Russian ecclesiastics, which they frequently made use of to intercede on behalf of some prince, or to lessen the hardships suffered by their flock at the hand of the exacting tax-gatherer. That two princes died a martyr's death at Sarai is not inconsistent with the general attitude of toleration, as it seems that a famous Russian Church historian even finds a certain amount of justification for the Khan's actions. Michael of Tchernigov and his boyar in 1318 refused to perform the pagan ritual demanded of them before appearing in the presence of the Khan, to whom this refusal was an act of gross intolerance on their part and therefore worthy of death—hence their martyrdom. It speaks ill for the other princes who invariably complied with these demands, with the well-known exception of Alexander Nevski. As to Roman of Ryazan who was fearfully tortured for having derided the faith of the Khan, the generous apologist of the Khan contends that "if the Mongols were threatened with a cruel death for abusing the Christian faith, it is only reasonable to expect the same punishment for one who derides the Moslem faith."

(*To be continued*).

OUR BOOKSHELF.

THE CHURCHES OF EASTERN CHRISTENDOM, FROM A.D. 451 TO THE PRESENT TIME.

By the Rev. B. J. Kidd, D.D.

Faith Press, 1927. 15/-

THE Stuart Restoration in 1660 was followed among Anglicans by a period of widespread interest in Eastern Christianity which was characterized by much effort at intercourse both individual and official between the two Churches. Accordingly, that being a learned age of Anglicanism, it is not surprising that it equipped itself with a copious and, all things considered, very adequate literature whereby the ordinary man could study the Orthodox Church. In illustration, it is necessary only to mention the admirable surveys of T. Smith (1680) and Covel (1722). Again, when in the 'sixties the Sub-tractarians called in the East to redress the balance of the West, thanks especially to the fecund, imaginative and purposeful pen of James Mason Neale, plenty of easily readable and, the lack of first hand contacts being remembered, surprisingly comprehensive and reliable literature was provided for their propaganda. But it is at first sight remarkable, that during the past thirty years, in spite of the great increase among Anglicans of interest in the Orthodox Church and of devotion to the cause of Orthodox-Anglican Reunion, there has been no comparable output of germane literature. Men such as Mr. W. J. Birkbeck and others engaged in active liaison work with the Eastern Churches have from time to time written illuminatingly of particular subjects and happenings and many first-class descriptive books full of atmosphere, such as Stephen Graham's *Russian Pilgrims* or Luke's *Prophets, Priests and Patriarchs*, have been published. But until recently the Anglican bookshelf has been completely destitute of text books on the Orthodox Church and when asked to recommend the ordinary reader or the student what to read, A. & E.C.A. lecturers have been obliged either to tell them that there is nothing available as to Orthodox doctrine, practice or policy, or to bid them read the works of a Roman Catholic author which, though they contain much information, are calculated to imbue the mind of the reader with a misconception of Orthodoxy that will not easily be dissipated. So far at least as the student goes, the need of a text book on Orthodox doctrine was to some

extent removed by Dr. Gavin's *Greek Orthodox Thought* (which was published in 1923 in America), a thoroughly excellent and ample compendium of present-day Greek theology, but a work which, since modern Russian theology is in many ways distinctive and its corpus is rich and often original, can only be regarded as a sectional instalment.

The provision of an Anglican text book on the history and policy of the Orthodox Church remained unattempted until this winter when Dr. Kidd published his *The Churches of Eastern Christendom from 451 A.D. to the Present Time.*

Now to write a good text book even on the limited sphere of Greek Theology was not easy; few men could have enterprised it and Dr. Gavin had equipped himself for the business by some years of study in Athens under Androutsos, Dyovouniotes and other authoritative present-day Greek theologians. It is no depreciation, therefore, of his contribution both to our knowledge and to our movement, to say that to write an up-to-date text book of the history of the whole Orthodox Church is a vastly harder proposition than to write an up-to-date text book of its theology.

The *prima facie* strangeness of the phenomenon that until his and Kidd's works appeared we were without either, is easily explicable by the fact that with the knowledge now available the writing them required very rare qualities of equipment and of intuition. To undertake those tasks in the mid-nineteenth century was not very temerarious just because the Orthodox World was then almost as far away from the Anglican World as is the lunar from the mundane. What had to be done in the 'sixties then was just to record the A B C of the matter as it presented itself to the Anglican visitor to the East. That for which we are crying in existing circumstances is on the one hand an *interpretative* account of Orthodox dynamic theological thought as well as a summary of Orthodox dogmas and theologoumena and on the other hand an *interpretative* history of events and their process which will show just what the Orthodox Church is to-day and how it 'got there.' As has been said above, Dr. Gavin, of course, addressed himself only to a section of the former task and those who use his book cannot remind themselves too firmly of that fact. Moreover, he had at his disposal the many and scientific text books on dogmatics, symbolics, etc.,[1] which have been compiled by the present-day Greek professoriate and he did not undertake to begin at the beginning and to trace the development of modern Greek Orthodox Theology from patristics, but simply to present it as it is to-

[1] It is a pity that we have no translations, *e.g.*, of Androutsos', Dyovouniotes' or Mĭlas' works, such as Blackmore gave us of the Russian Greater Catechism in 1841, or Birbeck of Khomiakov in 1895. We Anglicans of to day are remiss in this matter. Or maybe, our publishers are timid.

day. The writing a history of the Orthodox Church, on the other hand, involved making a start with the primitive Church, the showing how the Orthodox interpret its faith, life and polity, the recording the process, extending, if not over nineteen centuries, at least over sixteen, by which Orthodox faith, life and polity have come to be what they are to-day and the setting out how the Orthodox interpret the development of that process.

Now, though in the past forty years Byzantine research has revolutionized our conception of mediæval Eastern Christendom. it is still in its youth and has done no more as yet than begin to provide material for an exhaustive interpretative study of the history of the Orthodox Church. Indeed, ample though the subject matter for research is, the story of the Orthodox Church in its mediæval period still largely awaits systematic investigation. That fact far more than the protracted labour and study, as also the great intuition required for a synthesis, explains the fact, that as yet, except for some Russian dissertations, the Orthodox themselves have not handled the thesis. Accordingly, Dr. Kidd had not even a model and much less a *magnum opus* on which to base his work. He is thus a pioneer, and as many observers remarked about the Lausanne World Conference, that the great thing is that it happened, so the great thing about his book—fine product though it be—is that it *has* appeared. Now that he has made the beginning, others will certainly follow him and will enter into his labours. Maybe they will recast his ground plan. Assuredly they will fill in many gaps, and will bring out aspects and bring in atmosphere which are absent, or not easily observed in his book. But it will be their starting point.

Meanwhile it will hold the field as the long desiderated and only text-book for Anglicans upon the history of the Orthodox Church, and it is impossible to express the gratitude which we owe him for it.

After allowing for the filling in of the *lacunae* in our knowledge and for the rectifications and elucidations which study of the Byzantine world will bring, the thesis of future interpretative historians of the Orthodox Church may confidently be epitomized in the following terms. From the Conversion of Constantine onwards, the Roman Empire, *i.e.* the Greco-Latin world, conceived itself as Christendom, *i.e.* the Dominion, the Kingdom, of Christ realized here in earth. In that theory Church and State were bilateral as aspects of a monism. That one law, Christ's law, should obtain in every category of life in that Christendom, that the Cæsar Augustus *divus* armed with the swords spiritual and temporal was Christ's vicegerent, and its corporate symbol and ruler and that by the theocratic government of its apostolic ministry, the

spiritual life of that all-embracing Church-state was to be safeguarded and developed was the essence of the Œcumenical idea. The problem, therefore, of the successors of Constantine was to make the different racial nationalities of the East and West subordinate themselves to a common consciousness of a supra-nationality, of a citizenship in the divinely constituted Œcumenical Roman Empire.

"The best-laid schemes of mice and men gang aft agley." The most persistent and the strongest force in history is always a bureaucracy, for a bureaucracy is impersonal. It never abandons a tradition, but pursues its secular objective remorselessly and without deviation. Byzantine Christendom took over an incomparable and ancient bureaucracy from Roman heathendom, a bureaucracy which was indurated with the traditional objective of fusing all racial nationalities into a single, all-embracing and trascendental Roman nationality. Charles Diehl and others have already demonstrated how marvellous was that bureaucracy. The business of the final historian of the Orthodox Church will be to write upon its wonderful persistence and efficiency in the pursuit of the objective specified. Though it failed, it came very near success. First, the ancient civilizations, the Syrian, Egyptian and Armenian, refused to be assimilated to the Roman idea, and breaking away into ecclesiastical schism, set up their own Christendom in the fifth, sixth and seventh centuries. The Latin world followed suit, and in 900 A.D. Charlemagne established a rival Œcumenical Empire in the West. But the Byzantine bureaucracy did not abandon its vision. Up to the final Moslem conquest in 1453 it still continued to look forward to recovering its ancient Eastern dominions from Islam and to bringing back the rest of Christendom to a consciousness of unity in its single, all-embracing and divinely constituted unity; and it laboured unswervingly for the latter by what can only be termed an age-long diplomacy of cultural and ecclesiastical permeation.

The essential idea of the Empire being that it was bilateral, the bishops, clergy and lay ecclesiastical officials of necessity formed the half of its bureaucracy and were its instruments for the welding alike its direct subjects and those outside its immediate rule into the solidarity of its supra-nationality. Membership in its Œcumenical Church carried with it the being in the system of its spiritual hegemony, *i.e.*, of itself. By 1453 the West had been engaged for centuries in the effort to constrain it to conform itself to the Latin theory and system of Christendom which it had evolved. In the East the Copts, Syrians and other monophysites had stereotyped themselves into another and a third rival Christendom. The supra-national consciousness of all Eastern Orthodox Christendom

which had been intensified by those sharp clashes and isolations was in no way impaired on its passing—except for Russia—into complete helotage to Islam. If its Cæsar disappeared from its Sacred Palace and its mother Church of St. Sophia was profaned to be a mosque, Constantinople remained New Rome, its symbolic metropolis. Its Patriarch, the Œcumenical Patriarch, became the corporate symbol of that submerged world and the centre of the old bureaucracy of which the ecclesiastical side absorbed the secular. In effect, by placing the administration of the secular life of the Orthodox *rayah* entirely in the hands of the ecclesiastical bureaucracy, the *millet* system which obtained throughout Islam caused them to realize their "Roman" Supra-nationality more even than before the catastrophe. No less than the Greeks the Orthodox Slavs, Rumanians, Arabs, Syrians, Egyptians, etc. of the Turkish Empire thought of themselves as *Rumi, i.e.,* Romans, citizens of Œcumenical Christendom first, and members of their racial nationality afterwards. Roman and Orthodox were interchangable designations. Meanwhile, as Russia grew into an organized state, it conceived itself as the Tsardom, *i.e.,* as the Cæsardom *mutatis mutandis* identical with the Œcumenical Empire, and claimed the hope and calling of liberating the homelands of Eastern Christendom. Thus, though he did not style himself Roman, even the Russian came to know himself as *pravoslavnie, i.e.,* Orthodox first and Russian afterwards.

Accordingly up to the nineteenth century the whole Orthodox Church was a great factual supra-nationality, the life of which, both in its Turkish and Russian hemispheres, was a secular as well as a spiritual solidarity.

Whatever may be the effect of the fall of the Russian Tsardom upon the Russian mind, the process of modern civilization and the break-up of the Turkish Empire have long changed all that for the rest of the Orthodox World. With the formation of modern states in the Balkans, the concepts of racial and state nationalities have superseded the concepts of "Roman" supra-nationality. Greeks, Rumanians and Slavs have forgotten that they ever called themselves *Rumi,* and autokephalous Churches have been set up to correspond to each of their modern state-nationalities. Even the Syrian and Egyptian Orthodox have begun to think of themselves as Arabs and so on. But though modified and changed, the old solidarity of the Orthodox persists and the whole Orthodox Church is consciously a supra-national Church in the modern sense of the term: *i.e.,* a spiritual and institutional fact which transcends all race and state nationalities.

If to summarize the process by which the Orthodox Church is what it is to-day is easy, to describe that long process is another

matter. Before that can be done adequately there must be recovered the story of each of its particular centuries, of their shaping its theology, of their evolving its policy, of their cultural and secular life and atmosphere, of the reactions of legal, economic and political changes, and—though the East has known no renaissance, no reformation, and no scholastic periods, it has had *zeitgeists* of its own—of their religious dynamic moments, and so on.

So far, as has been said above, much of the material for such work has hardly been examined by other experts and Dr. Kidd, of course, has not attempted the impossible. But what he has done, he has done with distinctive and singular success. He has given us a text-book, very completely documented and worked out, which has had no predecessor, which fulfils our need as far as it is humanly possible to fulfil it and which is likely to remain in sole possession of the field for many years. To produce it he has been at the great labour of resorting to all the material to which he could find access and in the first section of his work, which covers the fixing of the lines of life and thought and of the constitution of Eastern Christendom, and upon which he is an acknowledged authority, he has embodied the results of his own very considerable, fruitful and original investigation. His handling of the later centuries, was necessarily more at secondhand and, therefore, more limited. But as far as it is at present ascertainable, he has given us a good sketch of their main panorama and some on the whole very accurate and adequate, if concise, sketches of the histories of the particular autokephalous Orthodox Churches and of the Monophysites and Nestorians. Moreover, the heavier side of the book is lightened by photographs of the principal Eastern ecclesiastics of the day which are well worth possessing for their own sake, and a lesson in themselves.

No one who desires to study the complex of modern Christianity, let alone that of the Orthodox Church, will be able to do without it.

J.A.D.

THE Russian Ikon by Nikodim Pavlovich Kondakov, Fellow of the Russian Academy of Sciences. Translated by Ellis H. Minns, Litt.D., F.B.A., Fellow of Pembroke College, Cambridge, Corresponding Fellow of the Russian State Academy for the History of Material Culture. *Oxford University Press.* £5 5s. 0d.

This is extremely interesting as being the first book on the subject in English, and the work of the greatest Russian authority on Byzantine Art.

At the beginning of the century Kondakov formed a Committee for the encouragement of Russian ikon-painting. In the course of clearing away the layers of smoke-darkened varnish and suc-

cessive repaintings from the old ikons, the original brilliant colouring was laid bare, and virtually a new art discovered.

The enthusiasm which resulted among Russian art lovers produced a reaction in Kondakov, so that he might be said to almost undervalue his subject.

The Grecian East was the true home of the ikon. It arose from the custom of placing a panel portrait of martyrs or confessors on their coffins or shrines. This was no new idea, as the ancient Egyptians also used to slip a similar panel under the mummy bands over the face of the mummy.

The Byzantine ikon of the fifth and sixth centuries was the model copied by the Russian ikon-painters. As long ago as the fourteenth century under Greek influence the Russians began to cover the figures with metal showing in more or less relief the folds of garments, etc., leaving faces and hands uncovered.

At the end of the fourteenth century the Italo-Cretan school of ikon-painting arose under Italian influence; this was working from the fourteenth to sixteenth centuries. Italo-Cretan ikons differ from the purely Byzantine by a special softness of touch, being nearer to ordinary painting, dark red and dark brown being the predominating colours.

The fifteenth century produced the schools of Novgorod and Suzdal, a period in which a Russian character was given to the art. The most famous artist was Andrew Rublëv; he created new religious types and brought back life to the Byzantine type; his work was much after the style of Cimabue and Duccio, but more severe, however, he still retained the characteristic strength of the Byzantine style.

At the end of the fifteenth century the range of subjects was extended to include a number of mystical and didactic schemes unknown to Byzantium, the general tendency being towards an exaggeration of tallness and slenderness of bodily proportions, and in colour dark tones gave way to light. The so-called " fused " matter of painting became usual, this consisted in bringing to such a perfection the technique of applying the coats of paint that the broad surfaces and even the small touches of high light and areas of shadow were fused with each other so as to give an enamelled surface.

We now come to the period of the Moscow school, its origin being the Suzdal school, which stood highest from the earliest times in artistic skill. In the sixteenth century the ikon shops of Pskov and Novgorod were transferred to Moscow, so it assimilated the best traditions of these schools, too.

Ikons were now everywhere in favour, encouraged by the nobility and commercial class, and connoisseurs sought for old models by the best masters and took a general interest in the welfare of

ikon-painting. The principal characteristics of the Moscow school were an enlarged stock of ikonographic schemes taking in subjects in favour all over Russia, and elaboration of decoration and colour.

The next school, the Stroganov, some make include all Moscow ikons of the sixteenth and seventeenth centuries. The Stroganovs were great commercial magnates of North and East Russia and great builders and adorners of Churches; they kept their own workshops for ikon-painting.

In the middle of the seventeenth century decadence began to set in. The age was asking for free representation, but the ikon-painter had not the skill to attain it, and tried to make up for the loss of skill by complicating methods, enrichments and patterns, and excessively detailed drawing.

The close of the seventeenth century is regarded as ending the history of ikon-painting.

The eighteenth century was a period of complete oblivion. In the nineteenth century interest revived owing mainly to an obstinate survival of the art.

Of late ikon-painting has been brought almost to a hopeless position owing to enterprising firms who made tin boxes for blacking, etc., printing in colour on tin plates the better-known types of ikons.

The book is extremely well illustrated with sixty-five plates, four being in colour; there is a Bibliography, notes on inscriptions and lettering, and names of saints, etc. There is also a sketch map of Russia and a summary of Russian History so far as it concerns ikon-painting.

C.F.L.St.G.

The Home of Fadeless Splendour. By GEORGE NAPIER WHITTINGHAM. With a Preface by Major-General Sir Arthur Wigram Money. 2nd Edition. *Hutchinson and Co.* 10s. 6d.

This is not a new book. Indeed to many visitors to the Holy Land it is an old friend. And to others for whom it has been but an acquaintance this cheaper edition will be welcome as providing an opportunity of greater intimacy.

Mr. Whittingham is a frequent traveller in Palestine and Syria, and he has an alert eye. He writes of people and things with a good deal of knowledge, and describes the most sacred rites of Christendom with enthusiasm and restraint and a very real devotion. The chapters which deal with the Orthodox Church in the Holy Land are informative and reveal the sympathetic understanding of one to whom the *rapprochement* of the Anglican and Orthodox Churches is a living ideal. The book is illustrated by a number of etchings, and the *avant-propos* by Major Tudor Pole is a moving piece

of writing describing a personal experience with the British Army in Palestine in 1917.

In *Prophets, Priests and Patriarchs* (H. C. LUKE, *Faith Press*, 1927, 6s.), the author of "Anatolica," "Mosul and its Minorities," and other books on the Near East, has given us another volume of great charm. Mr. Luke is an accomplished traveller and student, and writes with an ease and attractiveness unhampered by the weight of learning behind them. The present volume deals with such diverse subjects as Easter in Jerusalem, Christmas in Bethlehem, the history of the Old Man of the Mountains, and the pathetic story of the Samaritans, with a description of their Passover. There is a valuable historical sketch of Islam and its more important sects, in which the short account of the Wahabis is of special interest at the present time.

A. & E.C.A. NOTES.

The Revision of the Book of Common Prayer is no doubt an absorbing topic. It is not surprising that it has sucked up a very large proportion of what may be called the "meeting capacity" of English Churchpeople at the present time. But if it is not surprising, it is none the less embarrassing for the work of the Association, of which the continuous and reiterated spread of information must always be a most important part. Will those who have it in their power to arrange meetings or sermons or lantern lectures please bear this in mind and do what they can?

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The General Secretary recently paid a few days' visit to the Isle of Man and spoke at meetings at Douglas and elsewhere. Some new members were secured, and a local branch formed. The programme was admirably arranged by Mr. B. Sargeaunt, who is well known for his excellent organizing work on behalf of other causes also. He has kindly consented to act as local secretary for A. & E.C.A. in the Island.

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Sunday sermons and a meeting the following day on behalf of the Association have now happily become an annual event at Bournemouth. Thanks to the energy of our local Secretary, Miss Wyvill, this year a special effort was made, and on January 22nd sermons were preached about our work in six of the Bournemouth churches, and the General Secretary addressed a very well attended meeting in St. Stephen's Hall on the 23rd. The meeting was followed by Evensong and Intercession at St. Stephen's, when a number of ikons which had been bought at the meeting were blessed before the purchasers took them home.

The Bishops of Peterborough, Leicester, Portsmouth and Malmesbury have become Honorary Vice-Presidents of the Association.

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In co-operation with the A.C.C. Pilgrimage Association the A. & E.C.A. organized a lantern lecture on the Holy Land in the Great Hall of King's College, Strand, on February 16th. Mr. Sidney Dark was in the chair, and the lecturer was Canon Douglas. A large audience thoroughly enjoyed a most interesting and instructive lecture, illustrated by admirable views, many of which were from photographs taken on the recent pilgrimages. The Metropolitan of Thyatira, the Great Archimandrite, and other Orthodox friends were present, and the Metropolitan said a few words at the close. A collection was taken to help the Russian Convent on the Mount of Olives, which suffered so severely from the earthquake last summer. It is gratifying to announce that, although expenses were heavy, a clear £5 was sent to Archbishop Anastassy.

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The Association has lost an ardent worker and a most generous supporter by the death of Mrs. Jephson, which occurred at Riverhead in January last. Mrs. Jephson was a lady of wide sympathies and great energy, and she stinted neither time nor effort, nor money, in the furtherance of causes she believed in. Her whole heart was in the development of the Anglo-Orthodox *rapprochement*, and the movement will miss her sadly. Her sudden death was a great shock to her many friends, but she died, as she had more than once (and even that morning) expressed the hope that she might die, in the midst of her work and with no long illness. R.I.P.

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One of Mrs. Jephson's last actions on behalf of the A. & E.C.A. was the organization of a most successful meeting at Sevenoaks, on December 5th. The Rural Dean (the Revd. G. F. Bell) presided over a gathering which filled the Lounge of the Hotel, and the General Secretary and Mr. G. F. Feild spoke on the subject of the Russian Church, and in particular of the Russian *émigré* children in France. The immediate outcome was the sum of over £36 for the help of distressed among such children, and before the meeting broke up it appointed a Committee from among those present to consider what further steps could be taken locally. This Committee has since issued an appeal for the Russian *émigré* children and is in touch with the Russian Committee in Paris.

ST. GEORGE'S, BAALBEK, BEFORE ITS RESTORATION. (*See page* 51).